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A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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Contents for March, 1919

A MOUNTAIN PATH, BY TAIKAN YOKOYAMA		Frontispiece
TAIKAN YOKOYAMA	K. Mizuno	523
JAPAN AND DEMOCRACY	Dr. I. Inouye	526
GINSENG	K. Hoshino	529
SHIMAMURA HOGETSU AND HIS WORK	T. Uda	533
MENACE OF FREE TRADE	Dr. J. Yokoi	535
JAPANESE GRAPHITE	M. Soga	537
LAKE TRADITIONS	Viscount Tanaka	539
ASPECTS OF FEUDAL EDUCATION	S. Toihata	543
THE MIKIMOTO CULTURE PEARL	S. Tomatsu	545
HORSES	K. Hirotsu	547
JAPAN'S POSTBELLUM POINT OF VIEW	Y. Makino	549
JAPANESE SILK MEN VISIT AMERICA	S. Miyamoto	552
THE IMPERIAL CREST	Z. Kikuyama	553
AROUND THE HIBACHI: A GHOST STORY	"Anon"	555
MONTHLY RECORD OF EVENTS	Dec. 25 to Jan. 25	557
CURRENT JAPANESE THOUGHT:		
1. Education		
2. Trade Tables		
3. Alliances		
4. Britain's Navy		
5. Peace Conference	Dr. J. Ingram Bryan	559

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A MOUNTAIN PATH, BY TAIKAN YOKOYAMA

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THE JAPAN MAGAZINE

VOLUME NINE MARCH, 1919 NUMBER TEN

TAIKAN YOKOYAMA

By K. MIZUNO

IN the last number of the JAPAM MAGAZINE we gave a short sketch of the artist Seiho Takeunochi. There is no doubt that such masters of the brush as Seiho and Kogyo have few equals if any among the modern painters of Japan. They are the adherents of convention, however. While their style is in a sense mostly an imitation of traditional Japanese art for the last few hundred years, they have to some extent imbibed new ideas. Still, they are not to be included among the artists who stand for the new Japan, who are in striking contrast to the painters of even fifty years ago. The paintings of these artists reveal little of the new spirit and mood represented by the Meiji and the Taisho eras. They apparently cannot get away from the conventional style of the pre-Restoration period. For the new Japan we must turn to the work of such a master as Taikan Yokoyama.

Born in the town of Mito in 1868, Taikan showed a restless temperment from childhood, and as he grew up he wanted to become acquainted with western thought and civilization. Everything that offered a foreign atmosphere he preferred. In order to facilitate the acquirement of western knowledge he took up the study of the English language. At an early age he went to Tokyo and entered a language school where English was taught. In the textbooks he found cuts and illustrations of western life that set him thinking on western styles of art. He caught from them an idea never seen in conventional native art. The artistic spirit in him became inspired by these occidental suggestions. He wisely saw that success lay in the path of any Japanese who could acquire and express the western style in art, especially if it could be made to harmonize with Japanese ideas. A man of genius always first grasps ideals and then makes an effort to realize them in his life. Taikan left the English school and entered the Tokyo School of Fine Art, from which he graduated with high honours. Now he set out on the path to fame.

His first engagement was as an artist set to draw models of the national treasures in the Imperial Museum. This took him to various places, such as Kyoto and Kishu to examine the treasures of art and draw them, in which journey he was accompanied by the noted artist Shunso Hishida. He made a close study of the best examples of ancient art, scrutinizing carefully their merits and demerits. The knowledge and experience he gained in this way became of much use to him in his subsequent achievements in the realm of fine art.

Taikan passed from the study of native Japanese art in all its conventional forms and styles to a study of Indian art, and then he undertook a careful study of

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TAIKAN YOKOYAMA

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western art inviting a judicious comparison between the colour effects of East and West. I first began to experiment in a style based on combinations of Japanese and Indian art, inclining more and more to the Indian model. All who followed his course much admired his artful blend of conception and execution. Among his pupils and admirers was Mr. Kakuzo Okada, a friend of the fine Arts Academy, who is among the Indian pupils in this picture viewed a new style.

It is but natural to note that an artist of Taikan's skill and temperament would likely be followed by many of his models, critics of East and West. He maintained his original and was not influenced by the prejudices of critics, whether constructive or destructive. Needless to say, such an attitude of independence invited severe criticism, and some critics were wont to regard pictures by Taikan as mere photos of art, and not real pictures at all. Undeterred by all opposition, however, he marched on triumphantly towards his ideal. The completion of his pictures changed from one thing to another, recalling successful novelty in remarkable succession. The critics continued to admire his energy and enthusiasm more than his [illegible] Goaded by the people [illegible] to his studio, and in time to be surrounded by an artistic and [illegible] over the standpoint of [illegible] pictures [illegible] only classed as not even a sport of genius, unless it be simply novelty, or originality.

His first breach with native convention was in the production of moonlight pieces, with delicate expression in color tones, in which were infused Japanese art moods. This at once set in motion a new tendency in Japanese art, and Taikan became a leader in art revolution. But by the time the new method had become fashionable among his imitators Taikan had left them all far behind and passed into something newer still. His pictures now assumed the grand mood and manner, displaying rare talent. Thus from morality he proceeded to an obscure mood, and then showed a tendency to the mystical and finally evolved a style that closed all analysis and simply charmed.

Taikan is so inspired by a constant flow of new ideas that he is ever at a loss how to invent modes for their expression. He is the constant inquiring artist, though it must be discouraging to attempt any imitation of him at his best. His use of the moonlit method and of what is known as the 'dry brush' method are the wonder and envy of all other painters. The latter method is used to soften colour on a deep ground. His use of 'cloud paint' is another feature that artists all aspire to master. Indeed every departure from convention on the part of this artist has been a triumph of research, defying all criticism. Taikan is now so far above the horizon that it is difficult for the critics to try to pull him down or even to overtake him. He is at present soaring into the empyrean.

Being a master of the greatest ambition and originality, Taikan can put over anything he undertakes up his mind to in the realm of art. He has only to fix upon a new idea to put it into realization. He knows no compromise once he has made up his mind, always insisting on what appeals to him as best. In this he is admired even by his opponents. It is not at all remarkable that an artist of such originality and independence should not pull well with the ultraconservatives

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western art making assiduous comparison between the achievements of East and West. First he began to experiment in a style based on combinations of Japanese and Indian art, inclining more and more to the Indian model. All who followed his course much admired his original of conception and execution. Among his special admirers was Mr. Kakuzo Okakura, head of the Fine Arts Academy, who encouraged Taikan greatly in his effort toward a new style.

It is but natural to note that an artist of Taikan's skill and temperment never slavishly followed any of his models, either of East or West. He maintained a free mind and was not influenced by the prejudices of critics, whether conservative or otherwise. Needless to say such an attitude of independence invited severe criticism, and some critics were wont to regard pieces by Taikan as mere ghosts of art, and not real pictures at all. Undeterred by all opposition, however, he rushed on triumphantly toward his ideal. The composition of his pictures changed from one thing to another, novelty succeeding novelty in remarkable swiftness. The critics continued to admire his energy and enthusiasm more than his achievements. Gradually the public began to take to his new thought, and in time to be charmed by his originality and merit. As one looks back over the stages of his progress no definite principle can be clearly detected, not even a spirit of unity, unless it be simply novelty, or originality.

His first breach with native convention was in the production of no-line pieces, with delicate expression in color tones, in which were infused Japanese art moods. This at once set in motion a new tendency in Japanese art, and Taikan became a leader in art revolution. But by the time the new method had become fashionable among his imitators Taikan had left them all far behind and passed into something newer still. His pictures now assumed the grand mood and manner, displaying rare talent. Thus from novelty he proceeded to an obscure mood, and them showed a tendency to the mystical and finally evolved a style that defied all analysis and simply charmed.

Taikan is so inspired by a constant inflow of new ideas that he is ever at a loss how to invent modes for their expression. He is the constant inspiration of young artists, though it must be discouraging to attempt any imitation of him at his best. His use of the no-line method and of what is known as the 'dry brush' method are the wonder and envy of all other painters. The latter method is used to soften colour on a deep ground. His use of 'sand paint' is another feature that artists all aspire to master. Indeed every departure from convention on the part of this artist has been a triumph of real achievement, defying all criticism. Taikan is now so far above the horizon that it is little use for the critics to try to pull him down or even to overtaken him. He must go on soaring into the empyrean.

Being a man of the greatest ambition and determination Taikan can put over anything he makes up his mind to, in the realm of art. He has only to hit upon a new ideal to put it into realization. He knows no compromise once he has made up his mind, always insisting on what appeals to him as best. In this he is admired even by his opponents. It is not at all remarkable that an artist of such orinigality and independence should not pull well with the ultraconservatives

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of the Fine Art Department of the Mombusho, or Department of Education. Consequently he has come out from them and established an art association of his own, known as the Bijutsuin, which holds an annual art exhibition of its own, and thus affords many new artists an opportunity of hanging pictures, who would be excluded by the national committee. The artists of the Bijutsu school are united in but one thing : namely, the determination to break away from dead tradition and unmeaning convention and make art a living thing, standing for truth and reality. Their policy is regarded as a flying jump into the unknown, but they are the prophets of Japanese art.

The originality and freshness of Taikan are well brought out in his masterpiece known as the *Ryuto*, or Lantern Offerings on the Water; and also the same spirit is seen in the exhilaration of his *Yamaji*, a Mountain Path, than which nothing can be more excellent in the realm of art. In his *Shojo Hakkei*, or the Eight finest Secenes of Shojo, there is an air of sublimity and overflow that makes it a great masterpiece hardly of this earth. Artists have vied with each other in reproducing this scenery, but none have excelled Taikan. As an intrepeter of nature he is without a rival. It is the brain work of this artist's pictures that one marvels at most. Such originality of conception and such consummate skill of execution! At first the eye may be repelled, accustomed, as it is, to dry tradition and musty convention, but a careful study inspires undying interest and charm.

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JAPAN AND DEMOCRACY

By Dr. T. IYOUYE

(Councillor of Legation, Imperial Japanese Embassy, Tokyo)

WHEN the defeat of the central [illegible] empire entailed changes in [illegible] national constitutions and forms of government. This event [illegible] that [illegible] could not but affect the whole of Europe in some degree. How far will Japan be influenced by the new movement? Doubtless she is already influenced to some extent. But we have too much confidence in the strength of our national foundation to fear that these will be [illegible] by the [illegible] tendencies in European [illegible].

[illegible] with [illegible] for world-[illegible] to the world [illegible]. No true [illegible] in spirit of this. Japan has never [illegible] for [illegible]. The Japanese people [illegible] but they would not allow [illegible] to their detriment. The [illegible] ideals [illegible] from [illegible] which [illegible] rise. Right in decent and in [illegible] therefore, the [illegible] is widely removed from [illegible] Imperial House.

Japan is a land not of arbitrous rule, but of government sovereignty. Of all the 122 rulers that our empire has seen since its foundation few have displayed any remarkable traits. It has been the traditional policy of our rulers to govern their people impartially. This principle will never change while our Imperial line shall last. Different courts for much in the history and traditions of a nation. The rulers of Japan have been sovereigns from the first; none of them ever rose from [illegible] or lower rank. Unscrupulous ambition would be wholly inconsistent with our Imperial constitution. In western lands [illegible] rulers have appeared and [illegible] have [illegible] from time to time; but Japan is never [illegible] in this way. With the advancement of civilization and the gradual extension of education such calamities will become less and less possible in occidental countries. The time will doubtless come when all rulers will be so [illegible] as to be worthy of holding their high places permanently.

The Imperial House of Japan has always been considerate of the best interests of its people. This is the true democracy. That the opinions and desires of the people are valued by their ruler. To promote the interests of the nation and of the world at large is the best ambition for my ruler. That sovereign is [illegible], when war, or other trouble arises, the people are ready to

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JAPAN AND DEMOCRACY

By Dr. T. INOUYE

(COLLEGE OF LITERATURE, THE IMPERIAL UNIVERSITY, TOKYO)

WITH the defeat of the central empires comes a radical change in their national constitutions and forms of government. This is a matter that gives food for thought. Such profound changes cannot but affect the whole of Europe in some degree. How far will Japan be influenced by the new movements? Doubtless she is already influenced to some extent. But we have too much confidence in the strength of our national foundations to fear that they will be adversely affected by the changes and transformations now going on in Europe.

Japan and Germany have something in common, but they are for the most part radically different. The German Kaiser was filled with a vaunting ambition for world-conquest, and allowed his jingo propensity to throw the world into bloodshed. No ruler of Japan could ever be guilty of this. Japan has never sacrificed her people to the ambition of her rulers. The German people were loyal but they could not all remain so to their Kaiser. The Kaiser, having descended from upstart nobles, saw nothing out of the way in plunging mankind into war, and then in defeat abdicating his throne and leaving his country. Thus he is at one leap reduced to the rank from which his family had risen. Both in descent and in tradition, therefore, the German ruler is vastly removed from our Imperial House.

Japan is a land, not of ambitious rulers, but of benevolent sovereigns. Of all the 122 rulers that our empire has seen since its foundation few have displayed any menacing ambitions. It has been the fundmental policy of our rulers to govern their people uprightly. This principle will never change while our Imperial line shall last. Descent counts for much in the history and traditions of a nation. The rulers of Japan have been sovereigns from the first; none of them ever rose from other or lower ranks. Unscrupulous ambition would be wholly inconsistent with our Imperial constitution. In western lands ambitious rulers have appeared and become successful from time to time; but Japan has never been afflicted in this way. With the advancement of civilization and the general diffusion of education such calamities will become less and less possible in occidental countries. The time will doubtless come when all rulers will be so upright as to be worthy of holding their high places permanently.

The Imperial House of Japan has always been considerate of the best interests of the people. This is the true democracy. Thus the opinions and desires of the people are valued by their ruler. To promote the interests of the nation and of the world at large is the best ambition for my ruler. Thus ruling uprightly, when war, or other trouble, arises, the people are ready to

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stand by their rulers as the foundation of the state. The consitution of Japan stands in no need of change; and no amendments will be made to it. If the German constitution be changed it means there was need for it.

There are two views of democracy: one broad and the other narrow. The narrow and limited view places sovereignty in the hands of the people, and there is no real ruler, the public managing affairs to please themselves. This idea issues in republicanism, pure and simple. It is a system built on the mutual interests of the people. The other and broader principle does not necessarily issue in republicanism. There are monarchies where rule is as democratic as under republicanism. A ruler that respects the opinions of the people and governs them for their best interests is as democratic as need be. This type of democracy is based on humanity; it is the only type with any hope of becoming international.

In Japan this broader type of democracy has prevailed from time immemorial. Among our emperors there have been many illustrious examples of it, too numerous indeed for citation. To govern the people in righteousness is to govern them democratically. Such has ever been our tradition. Thus democracy on broad principles has been the Japanese ideal from the beginning. The narrower type of democracy has never gained ground among us. It is incompatible with our great Imperial constitution. It has no attraction for our race. And so any attempt to introduce the narrow type of democracy into Japan would be regarded as treasonable.

That the narrower type of democracy is not successful always even among the exponents of it may be seen in China and Russia. Germany is resorting to it, but whether it will succeed there also remains to be seen. Ostensibly the change proposed is for the welfare of the people; but so far in neither China, Russia nor Germany are the people as well off as they were under their former governments. It is of the nature of the broader democracy of Japan that the ruler should labour for the good of the people and bend all efforts towards the welfare of the nation. Certainly in Japan this object is better attained than it is under the narrower democratic principles of China and Russia. This is not to say that Japan stands in no need of improvement. But improvement lies not in the adoption of new principles but in a better application of our time-honoured national polity.

Democracy is now in the air. People are talking democracy everywhere. The practical working of democratic institutions depends on being able to select suitable leaders and officials to fill public positions of responsibility. As it is very difficult to find men suitable for important positions the best and most notable men are selected. But what is this but a sort of aristocracy: the aristocracy of intellect or of wealth or of prestige? Thus even under the narrowest of democracies the aristocratic principle is preserved in some form; and often the result is more bureaucratic or oligarchic than under a monarchy. Thus it is clear that an absolute democracy is quite impossible. Is not President Wilson more absolute now in democratic America than any monarch in Europe? Indeed history shows few autocrats with more power than that now in the hands of the American president. This is the outcome of the war. But it only goes to prove that when a real crisis comes it is the few that the country must look to lead,

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[illegible] their rulers as the foundation of the state. The constitution of Japan stands in no need of change; and no amendments will be made to it. If the German constitution be changed it must show more need for it.

There are two views of democracy: one broad and liberal, the other narrow. The narrow and illiberal view places sovereignty in the hands of the people, and there is no real ruler, the public machinery acts to please the voters. This idea is seen in republican France, and Switzerland. It is a system that [illegible] the will of the people, but the [illegible] principle does not [illegible] a stable government. There [illegible] is a republic which is a democratic monarchy, and a republic which is a democratic republic. A ruler that [illegible] the opinions of the people and [illegible] for their best interests is as [illegible] as is used for. This type of democracy is used in Switzerland; it is the only type with any hope of becoming [illegible].

In Japan this narrow type of democracy has appeared from time immemorial. Almost every page of Japanese history has many illustrative examples of it, too numerous to [illegible] here. To govern the people in a democratic way is to govern them democratically. Such has ever been our tradition. Thus democracy or broad principles has been the Japanese ideal from the beginning. The narrower type of democracy has never gained ground among us. It is incompatible with our political constitution. It has no place in our race. And so any attempt to introduce the narrow type of democracy into Japan would be regarded as [illegible].

Even the narrower type of democracy has successful always existed among the peoples of it may be seen in China and Russia. Germany is nothing to it, but what it will succeed there also remains to be seen. Obstensibly the change proposed is for the welfare of the people; but so far in Turkey, China, Russia and Germany are the people as well off as they were under their former governments. It is of the nature of the broader democracy of Japan that the ruler should labour for the good of the people and bend all efforts towards the welfare of the nation. Certainly in Japan this object is better attained than it is under the narrower democratic principle of China and Russia. This is not to say that Japan stands in no need of improvement. That improvement lies not in the adoption of new principles but in a better application of principles long established.

Democracy is now in the air. People are talking democracy everywhere. The practical working of democratic institutions depends on being able to select suitable leaders and officials to fill public positions of responsibility. As it is very difficult to find men suitable for important positions, the best and most reliable men are called to do. But what is this but a sort of aristocracy: democracy or aristocracy or oligarchy? This even under the narrower type of democracy is observed in some form; but in the broader it is more universal. The [illegible] democracy is [illegible] in Japan. [illegible] in the future [illegible] democracy [illegible] Japan [illegible] history shows [illegible] with more power than now in the hands of the American president. That is the outcome of the war. But it only goes to prove that when a real crisis comes it is the view that the country must look to lead,

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rather than to the people; and then there is your narrow-minded bureaucracy? In the long run, therefore, democracy broadens into the type represented by Japan; the military [illegible] democracy [illegible] Abroad, in the period of early post-Perry contact, the whole nation was in a great deal of excitement and anxiety [illegible] the country against a clash of arms and [illegible] [illegible] of [illegible]

[illegible] of the Japanese people [illegible] their own national [illegible] the world [illegible] and the spirit of patriotism [illegible] For the accomplishment, [illegible] the [illegible] system [illegible] [illegible] Yoritomo, the Ashikaga [illegible], the Tokugawa [illegible] [illegible] [illegible]

rather than to the people; and then where is your narrow democracy? In the long run, therefore, democracy broadens into the type represented by Japan: the ruler ruling with the people and for the people. What the war has given to America, in the person of her great President uniting the whole nation in one great effort of selfsacrifice and heroism, Japan has had since the foundation of the empire in her Emperor: a center of unity and devotion and sacrifice and heroism at all times as well as in moments of emergency.

Japan, in spite of her democracy, has had her days of national trial: days when there were unfortunate disturbances and estrangement between the Imperial House and certain sections of the people, caused in some cases by ambitious generals and the spirit of militarism striving for the ascendancy, giving rise at last to the system that prevailed under the shogunate. Yoritomo, the Ashikaga warriors, the Tokugawa family, as well as Oda Nobunaga and Hideyoshi, all may be taken as examples of men striving to impose a military régime on the people. They had their merits, to be sure, but no less they had their defects. In time, the slow but steady process of Japanese Imperial democracy removed these obstacles to the progress of our glorious Imperial constitution, and at the Meiji Restoration the old and honourable policy triumphed over all.

Germany was defeated because she never quite got rid of this encumbrance of militarism, whose natural pride does not take sufficient account of those opposed to it. Militarism is an evil; but there are worse evils than that: the evil of not being able to defeat it, as was the case with France in 1870. The state of the peoples overcome by Alexander the Great and Frederick the Great and Napoleon was worse than the power that overwhelmed these states. Talk of humanity as Confucius and Mencius did in China, they could not down militarism and save their country. It was only a mighty ruler that finally saved the day. In Japan too the civil strife could only be subdued by such a mighty man of valour as Hideyoshi. Thus evils like militarism exist only where there is a still greater evil than militarism, the weakness of not being able to rule in a spirit of broad democracy like that of the Japanese constitution. Had Japan been in command of a great national army to protect and defend her Imperial democracy, militarism could not have obtained the ascendancy, and such an evil would not have become inevitable. True democracy must command the preparedness of peace that is always ready for war; and then militarism will be impossible. Weakness is the best encouragement to militarism. The real militarist is a coward at heart and will attack only the weaker.

Thus there is a militarism that is for humanity and a militarism that is against humanity: a militarism that is democratic and one that is despotic, the militarism of the Allies and the militarism of the Teutons. The true democracy trains a race of men ready to defend it and die for it if need be. It is said in Japan that in a regiment where the private fails to salute the officer there will be defeat. Russia proves how true this is. A nation that knows the meaning of true military training and preparedness will be a truly democratic nation because a truly strong nation. A law-abiding people respect discipline and welcome training. They know it is essential to all efficiency. It is to be hoped that the spirit of drill and discipline and efficiency which the war has created in the great democracies of the world will not be allowed to die now that peace has come. The spirit of obedience to lawful authority is the true spirit of democracy. Germany would have been defeated long before November, 1918, had the Allies been as efficiently trained as the militarists!

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GINSENG

By K. HOSHINO

THE decision of the Government to confer on Professor Sakai the degree of Doctor of Science for his research work and discoveries in connection with ginseng draws attention to that plant as a medicine and a market commodity. A belief in the medical properties of ginseng has existed from ancient times in the Far East, but until recently no scientific attention was given to the subject. In 1854 an American physician reported on some studies he had carried out in connection with the ginseng plant of his country, and other scientists reported a camphor-like substance found in the plant, which they called panatin. Afterwards the medical properties of this substance began to be discussed by various physicians in America, Russia and Japan. In 1907 Dr. Asaina and Professor Taguchi, of the Tokyo Imperial University, reported further studies of the drug. and in 1915 Dr. Kondo made the first full report on the chemical properties of Korean ginseng.

While the chemical properties of the plant were thus made known, no proper study had yet been made as to the physiological action of the drug, and so physicians continued to doubt its usefulness in medicine. In 1912 the writer was told by Dr. Kishi that he had used extract of ginseng for nephritis with excellent results. After that I began to take a scientific interest in the plant. Later I used a tincture of ginseng, dissolved in alcohol, given me by a friend. It was found to relieve headache quickly. I also used it for nervous debility among university students and also for insomnia, with remarkable effect. One student who was about to abandon his studies through nervous prostration, began to take my ginseng and recovered sufficient energy to continue his studies and take his examinations. All these facts set me to devoting a still closer study to ginseng and its medical properties.

At first I gave most of my time to a chemical study of our Aizu ginseng, thinking it to possess more effective qualities than the plant grown else where. Then I took up Korean ginseng. There are two kinds of ginseng cultivated in Korea, the white and red. The white ginseng must be treated by heat and the red by steam. The plant should be dried before being subjected to analysis, as it does not keep well when fresh. According to reports made by Dr. Kondo the medical components of Korean and Japanese ginseng are not very different. The Korean plant is not gathered until some seven years from the time of planting, but the Japanese variety can be taken after a growth of five years. This is why Korean ginseng is supposed to possess more powerful qualities.

As already intimated I discovered that extract of ginseng dissolved in alcohol proved good for headache. It also

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GINSENG

BY H. HOSHINO

The introduction of the Government to
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[illegible]o the study of [illegible] In 1854 an American
[illegible]ician reported on some studies he
[illegible] carried out in connection with the
[illegible]ing plant of his country, and other
[illegible] have repeated [illegible]ese stu-
[illegible]s more to the plant which they
[illegible]ed primarily. Afterwards the medical
[illegible]ty of [illegible] was [illegible]n to
[illegible]e used by various physicians in
[illegible]merica, Russia and Japan. In 1879
Prof. [illegible]shima and Professor Miyoshi of the
Tokyo Imperial University reported
[illegible]ir studies of the drug, and in 1915
I myself made the first full report on
the chemical properties of Korean
ginseng.

While the general properties of the
plant are thus already known to proper-
ly [illegible] had yet been made as to the
physiological action of the drug, and so
physicians continued to doubt its use in
modern medicine. In 1919 the writer
went to Hye Ju, in the Province of
[illegible]ong Sang Do, in search of
[illegible] roots. After that I began to
take a scientific interest in the plant.
Later I used a tincture of ginseng dis-
solved in alcohol, given me by a friend.
It was found to relieve headache and
I also used it for [illegible]ifty students
in the University and also for [illegible]
with [illegible]al is edict. One student
who was about to graduate [illegible] from
through nervous [illegible]ation, I began to
take my ginseng and [illegible] sufficient
energy to continue his studies and [illegible]
his examinations. All these facts led me
to develop a still closer study to ginseng
and its medicinal properties.

At first I gave most of my time to a
study of the [illegible] of our Asiatic ginseng
in order to possess more definite knowl-
edge about the plant which they
I took up Korean ginseng. There are
two kinds of ginseng cultivated in Korea,
the white and red. The white ginseng
must be treated by heat and the red
steam. The plant about the size of three
inches [illegible] to [illegible] is not dealt
with [illegible] Accordingly to
reports made by the Korean Imperial
[illegible] of Korea and Japan, these
plants are not very different. The
Korean plant is not planted until some
seven years from the time of planting,
but [illegible] may [illegible] can be taken
after a period of five years. This is
why Korean ginseng is supposed to
possess more [illegible]

Already [illegible] I discovered that
extract of ginseng dissolved in alcohol
proved good for [illegible] also

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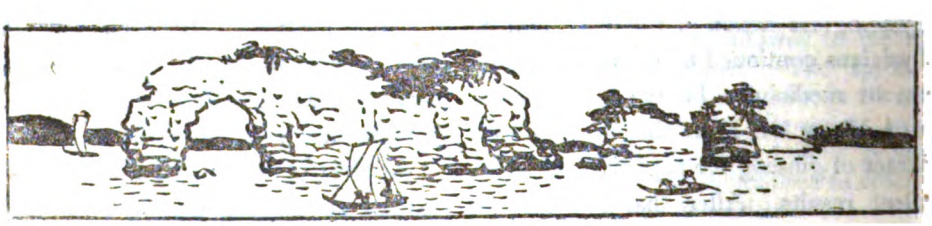
proved a great relief in cases of seasickness, insomnia, nicotine poison in those beginning to smoke, as well as for heart acceleration. Its affect was to restore nervous energy and decrease fatigue, usually accompanied by increased flow of urine. With regular use of the drug the complexion improves and the body increases in weight. It had a good effect in cases of ænemia, as it stimulated the physiological action. Chinese students found that it restored energy after smoking opium. It has also been used for the swellings that accompany kidney trouble and defective heart action, as well as for cases of beri-beri. Its effect on the bladder is now also well recognized in medical circles.

The flavour of ginseng is pleasant and refreshing, and this is one reason why oriental people have used it from ancient times. They not only enjoyed taking it but felt better after it. Not until now, however, have we learned why the drug is good for human health. That it should be found so excellent a restorative for loss of energy makes it popular and useful in centers of jaded population in modern life. This beneficial effect on mental and physical action gives it almost a universal appeal.

What then are the ingredients that make ginseng extract so valuable a medicine? In it there are four elements that are very important in medical practice. One of these is a volatile substance, together with an acid element, and an estel-like substance and another substance like luz. From the volatile component a substance like telpen can be separated, which is different from any other known medical substance. It forms a clear yellow liquid. Its reaction is neutral and it possesses the flavour of the plant. It is this substance that acts as a stimulant in the drug, having a slighly narcotic effect, calming the brain and producing rest. It also has a stimulating effect on the spinal cord. It thus rests the mind and stimulates the body induding sleep and heat from stimulation. The action on the spinal cord has a good effect; and in cases of kidney or heart trouble the stimulation reduces swelling. As a heart stimulant, however, it does not compare so favourably with other drugs, so far as experiments on animals have proved.

But there is something very efficacious in ginseng as a nerve stimulant, though it is not much use for animals. Ginseng will always reduce the pulse, bringing it down from 100 to 70, if sufficiently taken. Ginseng is not a specific, but a medicine for general use as a restorative or stimulant. In China the extract is obtained by slowly simmering the plant over the fire, so as to avoid the evoporation of the volatile element by too much heat.



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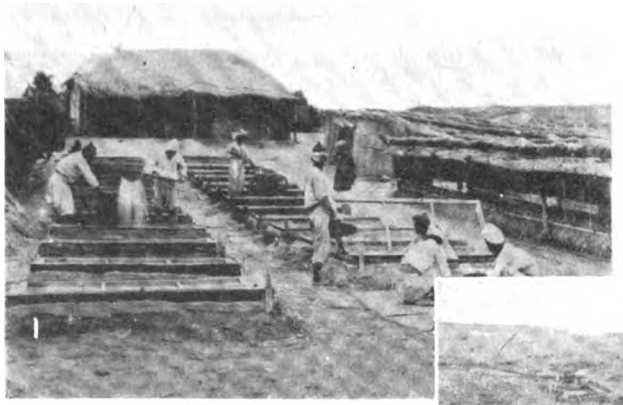

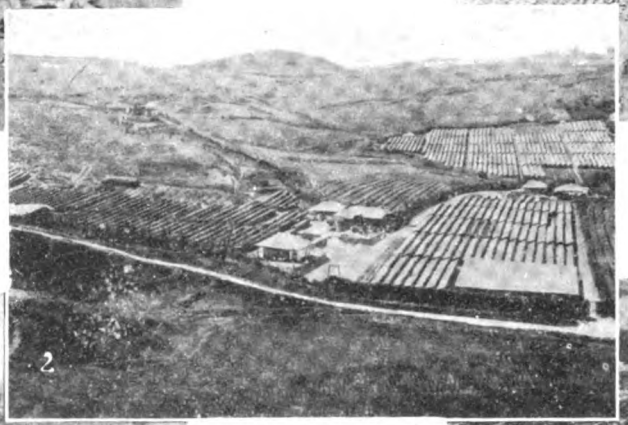

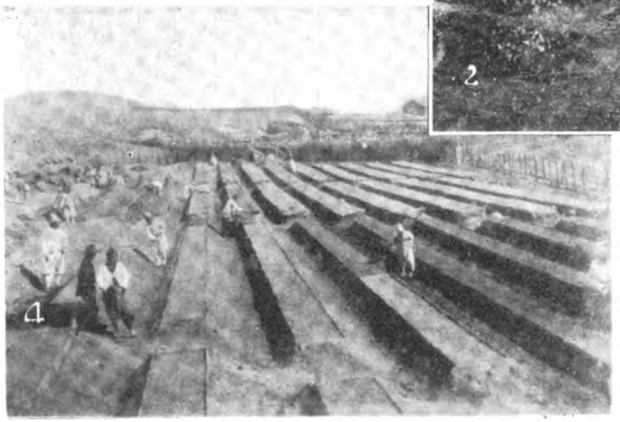

1. NURSERY BED OF GINSENG 2. GINSENG GARDEN 3. SOWING GINSENG-SEEDS BY CHILDREN PECULIARLY FITTED FOR THE WORK 4. MAKING BEDS FOR GINSENG SEEDLINGS 5. DISINFECTING A GINSENG GARDEN WITH BORDEAUX LIQUID

GINSENG CULTIVATED IN KOREA

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THE LATE H. SHIMAMURA

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SHIMAMURA HOGETSU AND HIS WORK

By T. UDA

AMONG the many clever men carried off in Japan by the epidemic of influenza was Shimamura Hogetsu, a brilliant of star the nation's literary and dramatic world. He died poor, and therefore his funeral did not attract the attention of the public in the same way as the demise of a war-millionaire would have done. To literary and intellectual circles generally, however, his death was a great loss.

Together with such celebrities as the late Dr. Takayama and Professor Tsubouchi, Shimamura did a great work for theatrical reform in Japan. These men studied life as the public could not see it and laboured to have it recognized in the national drama. Shimamura was an author who practised what he preached. Dr. Tsubouchi has had an immense influence on Japanese drama but he has taken little or no part in acting his own teaching, and consequently his influence has been largely on the intellectual class. The influence of Shimamura was much more popular and widespread. He was tireless in his efforts for the diffusion of intellectual culture and refinement among the lower orders of society, and did much for the reform of national drama.

Shimamura was known by his pen-name of Hogetsu. He adopted literature as a profession early in life. But he regretted constantly the lack of literary apprecition among his countrymen, and laboured to overcome it. He believed in the old Japanese proverb which says: "Send your best child on a journey;" and so he thought the best way to win the regard of the public was to make a journey, when he would meet all kinds of people and know the world better. But to travel is very difficult for a young man in Japan, unless he has money. But he was urged on by his desire for literature and the acquirement of good taste in art. He repined over the indifference of his nation to culture, in the face of their claim to attainment of high civilization. His temperment, however, was not so amiable as to be able to get on with the woman he married and he separated from her and took up with another; which only goes to show that morally the reformer himself may need to be reformed. It is as a literary man rather than as a moralist he must be considered, though a defect is a defect no matter what its nature.

Born in 1871 Shimamura graduated in time from the literary department of Waseda University, and was appointed an instructor in his Alma Mater. Later the university sent him to England and Germany to study aesthetics and drama. Returning in 1907 he resumed his classes at Waseda. Under the famous dramatist, Dr. Tsubouchi, young Shimamura became the leading spirit in drama-

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SHAMMUA HOCHSTRU AND HIS WORK

BY T. L. C. A.

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tic form. He made several literary translations and wrote some original volumes, besides editing the Yamato literary magazine known as the Hiwa no Kaoru. He married a writer of classical and he was one day appointed for the degree of Doctor of Literature. He was now not only at the head of a university class where he wanted to teach the public as well. For this purpose he organized the best means of [illegible] public reading. He made a theatre of his own and by establishing the Gekidwan where he engaged only clever and young actors and actresses trained according to his own ideas. At this theatre he himself was playing principal parts. He selected the young actress Matsui Sumako, who must be looked upon with high his will, and who committed suicide to follow him to his grave. He published a magazine and books and made in his favorite dress a new [illegible] of costume and manners.

Shimamura [illegible] opposed to this [illegible] his principal aim was to play as the [illegible] show them. They tried to [illegible] from them it and to persuade him to return to his college classes. He would not heed them however. Instead of losing his will he strengthened his artistic ambition and action. He was attacked by the public for abandoning his home and his profession. But he ignored his opponents and took to the theatre he had established. He carried his plays to various provincial cities and tried to improve the moral life with his new [illegible] foreign plays, including Ibsen's Doll's House. When Shimamura Tsuyo came back from Europe and saw what Shimamura was doing he said that the new plays were even more modern than those seen in Europe.

When Shimamura died his moral and [illegible] the actress Matsui Sumako, was in front [illegible]. She made over all her fortune to his abandoned family and took her [illegible] to follow her master to the grave. This was one of the most tragic [illegible] in the history of modern Japanese drama. It is typical of the strife going on between the old civilization and the new, in which young Japan is ever at a loss to decide which is which in the new [illegible] and as often chooses the evil as the good. It is so easy for [illegible] accustomed to rigid [illegible] and [illegible] to conduct to mistake liberty for [illegible]. Liberty comes. It is indeed [illegible] play for educational reform, which [illegible] as on moral culture. A study of the life of Shimamura [illegible] serious moral conclusion in the public mind. What a man he could have been had his moral education been equal to his intellectual progress! Japan needs life and dramatic reform but it needs to be done by clean hands if reform is to be above [illegible].

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tic reform. He made several literary translations and wrote some original volumes, besides editing the Waseda literary magazine known at the *Waseda Bungaku*. His fame as a writer became established and he was one time a candidate for the degree of Doctor of Literature. He was now not content to teach university classes alone: he wanted to teach the public as well. For this purpose he believed the theatre the best means of reaching the public mind. He must needs have a theatre of his own; and he established the *Geijutsu-za* where he gathered together a set of young actors and actresses to be trained according to his own ideas. At this theatre he himself was stage manager. Here he brought the young actress Matsui Sumako, whom he took up with after he left his wife, and who committed suicide to follow him in his death. He indeed abandoned wife and children and home and profession in his frenzied desire to reform the theatre aud produce a new influence in literature, drama and society.

Some of Shimamura's friends were opposed to his rashness in giving up his profession for what they regarded as the life of a show man. They tried to dissuade him from it and to persuade him to return to his college classes. He would not heed them however. Least of all could his wife understand his remarkable attitude and action. He was attacked by the public for abandoning his home and his profession. But he ignored his opponents and stuck to the theatre he had established. He carried his plays to various provincial cities and tried to impress the rural folk with his new ideas. He introduced many foreign plays, including Ibsen's Doll's House. When Shimazaki Toson came back from France and saw what Shimamura was doing he said that the new plays were even more modern than those seen in Europe.

When Shimamura died his friend and companion, the actress Matsui Sumako, was in frantic grief. She made over all her fortune to his abandoned family and took her life to follow her master to the grave. Thus ends one of the most tragic ilves in the history of modern Japanese drama. It is typical of the strife going on between the old civilization and the new, in which young Japan is often at a loss to distinguish what is evil in the new from what is good, and as often chooses the evil as the good. It is so easy for minds long accustomed to rigid uniformity of thought and conduct to mistake liberty for license, when liberty comes. It is indeed a sad plea for educational reform, with greater stress on moral culture. A study of the life of Shimamura Hogetsu leaves moral confusion in the public mind. What a man he could have been had his moral education been equal to his intellectual progress! Japan needs literary and dramatic reform but it needs to be done by clean hands, if reform is to be above deformity.

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MENACE OF FREE TRADE

By Dr. JIKEI YOKOI

SUCH terms as 'free trade' and protected trade' had their origin in England. At first they were used only as applying to industry, and the corn trade was regulated by laws of its own. The modern use of the terms implies a broader meaning than that originally given to them, and they include corn also. Free trade now involves a world-division of the products of man.

A certain English writer has advanced the interesting view that every country ought to specialize in products peculiar to it or which it can produce most profitably to itself. According to this notion England, which is paramount in industry, should devote its chief attention to manufactures and import only raw materials, supplying the world with its exports. By this means all countries will be engaged in supplying what other countries lack and so a mutual benefit will be conferred that will produce a friendly international feeling. Such a policy obviously anticipates a state of unbroken peace between nations. There is no doubt that England, which has followed this policy most closely, is a country that has long been the champion of peace. The consequence was that when war was suddenly forced upon her she found herself unprepared. Suddenly having to devote all her energies and resources to war she must now feel an unusual degree of exhaustion. Fortunately she won the victory; but she could hardly have done so without America's help. No one can deny that the war was a tremendous handicap to England.

Japan stands second to none in her desire for peace. But so long as the struggle for existence involves competition between nations, as well as among individuals, Japan cannot be led to believe that permanent peace is anything other than an impossible ideal. And so long as unbroken peace among nations is impossible free trade will be impossible.

German aims and ambitions have now been brought to a tragic end. Some contend that her defeat was due mostly to her financial policy. Of course there is no doubt she wanted to gain the hegemony of the world, and that her protectionist policy was but part of this scheme. There may be some truth in this; but no one familiar with the circumstances can fail to see that her protectionism had nothing to do with her overthrow, which was undoubtedly caused by her absurod theory of pan-germanism. In considering the case of Germany, therefore, her policy of protectionism must be carefully distinguished from her pan-german policy; in other words, between her aims and the means adopted to reach their fullfilment. It was indeed to her policy of protection that Germany owed her endurance of the war four year.

As the success or failure of a protec-

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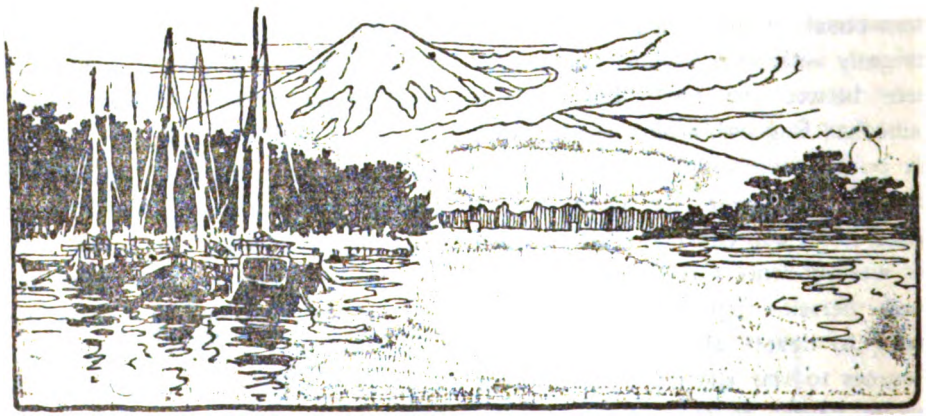
tive policy depends on the possibility or not of war, it is becomes a matter of supreme importance to consider whether war can really be eliminated. Life is ever aiming at further improvement. To accomplish this aim nations have to engage in the struggle for further supplies, particularly those necessary to existence; and it is impossible to carry on this struggle without conflicting with the desires and aims of others. When all are after the same thing, and there is not enough of it to go around, there is sure to be disagreement. In this struggle the strong will survive and the weak succumb. This is only to say that the law of natural selection must prevail. Thus war is always possible if not inevitable.

What is the condition of Japan? At present her navy is far inferior to that of England, no matter how she adds to it. Her army is likewise inferior. Her only safeguard is to promote internal development at high pressure and so become independent of outside supplies. Financial independence must be Japan's first aim. This would be quite impossible on the basis of a free trade policy. But how is Japan to do this? In industry, agriculture, and individual enterprise, Japan is now far behind her competitors whose undertakings are on a scale with which we can in no way compare. In fact it is a grave question whether Japan can even maintain the *status quo*. If the matter is so difficult under a protectionist policy it would be altogether out of the question under free trade.

The question of whether free trade is good for a country has to be settled altogether on the basis of the country's special circumstances. There is no doubt that free trade would cripple Japan's prospects absolutely.



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JAPANESE GRAPHITE

By M. SOGA

(The Department of Agriculture and Commerce)

FROM very ancient times, in Japan as in China, black lead has been used both for medical purposes and for writing, but was not used industrially until the Meiji period. Very little is known as to the amount produced in ancient times. The first returns recorded are for the year 1878, when the total was something over 200,000 lbs. The following year lead pencils began to be made in Japan, the first to produce them being Mr. Inokushi. In 1882–3 lead crucibles were attempted for the Navy Department, and the Dai Nippon Crucible Company established a work in 1885. Up to the time of the annexation of Korea the graphite industry made little progress in Japan, owing to lack of supplies, but from that time Korea was able to afford a fair amount of graphite for Japanese industry. During the war in Europe the black lead and the crucible industry made rapid advancement, especially the making of lead pencils.

The lead is of two kinds, crystalized and ordinary. Before the war Japan had little use for any but the ordinary, most of the raw material going to Europe and America; but now there is a big demand in Japan for uncrystalized black lead, especially on account of progress in chemical and electrical undertakings, as well as for read pencil manufacture, dry cells and paint making. The increase in the manufacture of crucibles has also been very great. The value of black lead crystal is some twenty times a great as that of ordinary graphite, not to say anything of the difference in the cost of mining.

In 1888 the ordinary or dull lead was quoted at *yen* a ton in Tokyo, and now it ranges between 25 and 50 *yen* per ton, according to demand. The common grade, however, usually ranges between 25 and 30 *yen* per ton; and that for lead pencil making beteen 50 and 60 *yen* a ton, being the finest quality. Owing to the increasing number of mines opened in Korea prices must inevitably decrease, unless greater efforts be made to extend the export trade. Until recently Japan was importing crystalized black lead from Ceylon at the rate of 300 to 400 *yen* a ton, but the Korean product has now cut off these imports. Korean scaled lead is quoted at from 250 to 300 *yen* per ton delivered in Tokyo, but it went up to from 450 to 800 *yen* during the war. Prices suddenly declined with the American ban on imports in 1918.

Though most of the blacklead used in Japan now comes from Korea there are some important producing centers in Japan proper, mostly in Hokkaido, Miyagi, Niigata, Tochigi, Gifu, Aichi, Toyama, Fukui, Kyoto, Okoyama, Yamaguchi and Kagoshima prefectures. The Gifu and Toyama mines are the largest producers, the others being com-

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JAPANESE GRAPHITE

By M. SOGA.

(Part I. PRODUCT OF JAPANESE MINES COMPANY.)

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paratively insignificant. The largest output in Japan proper was during the years between 1888 and 1894 that for 1886 being about 8,500,000 lbs. By 1912 the amount had decreased to little more than 1,000,000 lbs annually. It has now seen revival and amounts to something over 2,000,000 lbs a year, But the yield of black lead in Korea has been going on increasing until now the annual output is over 15,000,000 lbs. valued at over 1,000,000 *yen*.

Exports of black lead in 1917 amounted to only about 350,000 lbs. valued at 103,952 *yen* to England; and something over 800,000 lbs to the United States, valued at 480,000 *yen*. Over 4,000,000 lbs. went to China, British India and Asiatic Russia, The present situation that the world's production of black lead is declining while in Japan it is increasing, and she will soon occupy third or fourth as a producer.

Japanese graphite crucibles are largely exported to America, Russia and India, the annual output being valued at some 3,000,000 *yen*. The making of lead pencils has also made great strides in Japan, especially during the war. Before that time the Japanese factories numbered no more than ten, but now there are as many as 300 in Tokyo alone. The exports of pencils in 1917 were 1,817,000 gross valued at 2,100,000 *yen*. Now that the war is over it is probable that the black lead industry will suffer the same setback that other industries are experiencing. The yearly consumption of the article in Japan may be estimated at some 13,000,000 lbs., while the present production is over 17,000,000 lbs., not leaving much for exports.

The high prices commanded during the war cause a tremendous increase in the output of black lead in Korea. Of course there is slackness since the close of the war. With the resumption of foreign competition the Japanese producers and dealers will have to take precaution not to suffer disaster. Japanese black lead goes principally to England and America. American imports of black lead in 1918 were some 10,000 tons, or twice as much as befor the war. Possibly the demand from America will increase. Before the war Ceylon graphite was exported chiefly to England, United States and Germany. America is the largest consumer of black lead in the world. In 1915 the imports of black lead to America were valued at some 4,500,000 *yen*, half of which came from Ceylon. As the output in Ceylon is decreasing, while the yield in Korea is increasing it may be that in future America will look more and more to the Far East for her supplies. As yet, however, the output in Korea is only one-fifth that of Ceylon, while Madagascar is forging ahead in the graphite market. But Japan has large supplies and stands a good chance in the graphite market of the future.

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LAKE TRADITIONS

By VISCOUNT TANAKA

IN Japan from time immemorial lakes have been regarded with some degree of sacredness, and with nearly every such body of water there is associated some special tradition. Every lake has its patron deity. These deities are associated with rocks, animals, plants or even bells. The patron spirit of Osenuma is said to be a red bull. Many lakes have the carp or a big snake as incarnating their deity. In Hokkaido there are fewer lake traditions than elsewhere in Japan, as greater ignorance prevails in that region. There is an Ainu tale to the effect that a certain lake had its origin by a big trout getting crosswise in the river and daming it.

There is an old tradition to the effect that Fujisan rose up in one night and at the same time Lake Biwa appeared. There is a further tradition that a certain lake in Kamtschatka appeared after a great volcanic eruption in the Kurile Islands. Lake Ikeda in Kyushu is said to have been caused by the eruption of Mount Kaibuntake. Japan is full of stories of this sort. It may indeed be that volcanoes sometimes cause landslips that obstruct valleys and give rise to lakes; which accounts for such tales as the above. A story originating in one place will be carried by emigrants to other places and there applied to lakes found in the vicinity. The tradition that Laka Suwa arose after the eruption of Mount Asama near by may have so originated.

Between Fukushima Ken and Echigo there is a lake called Numasawa-numa. When the writer worked on it some years ago he thus violated its traditions and made the inhabitants of the locality very angry. On the lakeside was a shrine named the Numagozen. Tradition has it that in ancient times the lake was covered by a dense mist in which a big serpent lived and caused damage to mountains and things. Once the serpent damaged the mountain so much that it rumbled, a large part of it tumbled down and the lake was caused. The rumbling did not cease after the lake appeared, and many villages were destroyed. So to stop the danger the god Numagozen was invited to come from the province of Echigo, and after the shrine of this deity was erected there the lake became peaceful and the mountains ceased to tremble. This is no doubt the tradition of some volcanic eruption and earthquake.

A further interesting tradition is associated with lake Kozan in San-indo. It is said that there once lived a rich man in that place. He was so powerful and influential that he wished to have everything his own way, and used to resort to force to fulfil his desires. One day he ordered the farmers to plant rice on a large tract of land. They were obliged to obey him. Evening came, however, before the field was finished, and the rich man caused the sun to stand still and not set until the task was completed. But on

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LAKE TRADITIONS

By VISCOUNT TAKAKA

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the following day the rice field was found to be under water; which was the punishment the sun inflicted for being int[illegible] with. This field is now the Kosen salt. This [illegible] referred to in the JAPAN MAGAZINE some years ago.

In Akita Ken there are three [illegible] lake Towada, lake Hachiroguta, and lake Towada. The traditions of these lakes [illegible] the more primitive ancestors of the people [illegible] in days of their origin, have [illegible] from the lake to the [illegible] of the people. There is a story about Lake Shiroyama, [illegible] Kogya. And also there is one [illegible] about Lake Shiroyama and Lake Hachiro in Akita Ken, [illegible] all these legends originally came from the people, [illegible] the settlers are migrated northwards. The story goes [illegible] a fight between the [illegible] it is said north. Koga Shiroyo lived in the time of the Emperor Ritchu. The story goes that in Koga in the province of O[illegible] there lived a man named Isuna Sukune. He had three sons who went with him on a journey to the mount to [illegible] a deer. They saw the deer while in the act of [illegible] the father's [illegible], the third son, escaped [illegible]. The two survivors escaped into the province of Wakasa where they found a beautiful pasture [illegible], who was [illegible] by official [illegible] to Lake Ikuchi. The father's name was [illegible]. The two sons [illegible] and were brought by [illegible] to the [illegible] from that [illegible] to be [illegible] her nurse. From [illegible] was [illegible] to [illegible] to [illegible] it. The [illegible] for the mirror [illegible] and [illegible] Iwa [illegible] Father [illegible] love [illegible] [illegible] [illegible]

the following day the rice field was found to be under water; which was the punishment the sun inflicted for being interfered with. This field is now the Kozan lake. This tale was referred to in the JAPAN MAGAZINE some years ago.

In Akita Ken there are three lakes, lake Tazawa, lake Hachirogata, and lake Towada. The traditions of these lakes indicate the more primitive condition of the peoples among whom they had their origin, being less sophisticated than the lake traditions of the south land. There is a story about Lake Biwa concerning Koga Saburo that resembles the tale about Lake Suwa and the Lakes in Akita Ken. Doubtless all these tales originally came from the south, following the settlers as migrated northwards. The story grows less sophisticated the farther it is found north. Koga Saburo lived in the time of the Emperor Bitatsu. The story goes that in Koga in the province of Omi there lived a man named Koga Sayemon. He had three sons, who went with him one day to the mountain to kill a devil. Two of the sons were killed in the encounter and the father and Saburo, the third son, escaped alive. The two survivors escaped into the province of Wakasa where they found a beautiful maiden in a cave, who had been carried off and secreted there by a rascal. Her father's name was Kujoin. The two men rescued the girl and were bringing her home when she informed them that she had forgotten to bring her mirror from the cave and wished Saburo to go back with her to get it. He went back for the mirror alone, however, and while he was away the father fell in love with the girl, and fearing that his son would take her from him when he returned, the elder man followed the younger to cave and cut the straw rope by which he descended into the cave so that he could not get out again. Then the wicked father returned to Omi with the girl.

The youth, imprisoned in the cave, wandered about and followed up the opening into outer darkness where he came upon the road to Hell, from which, however, branched off a road leading to paradise, which had been made by an Imperial Prince who found himself on the road to Hell and determined not to follow it but to cut a road through to a better place. The Emperor on hearing the experience of young Saburo was so pleased that he bestowed on him all the land of Koga. He told the Emperor that he had seen the departed Prince in the land of the Blest. This story is found also around the Lake Suwa district, only the names of places are different, the cave being placed in Mount Tadeshina instead of Wakasa. Another variation is that Saburo visited the land of Sleep, or Nenokuni as well as Hell, and that when he returned to Koga he found his brother in posession of his estates. Disheartened by the circumstance he went to Lake Suwa and threw himself into it when he became a great dragon. The tale varies still further in the district around Lake Nojiri and still more in regard to Lake Onuma. About all the many lakes in this region there are kindred stories, and the serpents which are the lake deities, are no doubt all the same Saburo was turned into a dragon. In some cases the serpent or aragon falls in love with a fair daughter of some local potentate. For instance around Nakano the tale is to the effect that the dragon fell in love with Kurohime, who no doubt corresponds to the daughter of Kujoin in the original of the tales. In this case it is the girl who threw herself into the lake, not liking to be married to a dragon. Thus she became the patron deity of the lake.

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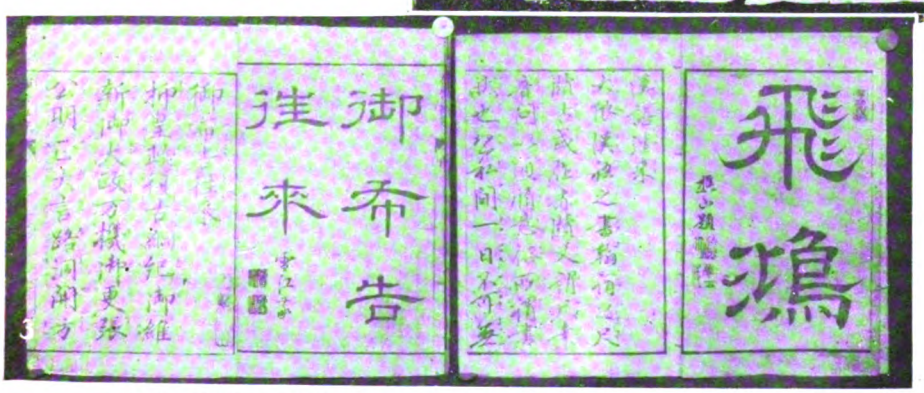

1. PUNISHING A PUPIL BY MAKING HIM HOLD A LIVE INCENSE STICKS IN ONE HAND AND TWO POUNDS OF WATER ON THE OTHER
2. A LESSON IN PENMANSHIP
3. FRONT PAGES OF ORAIMONO

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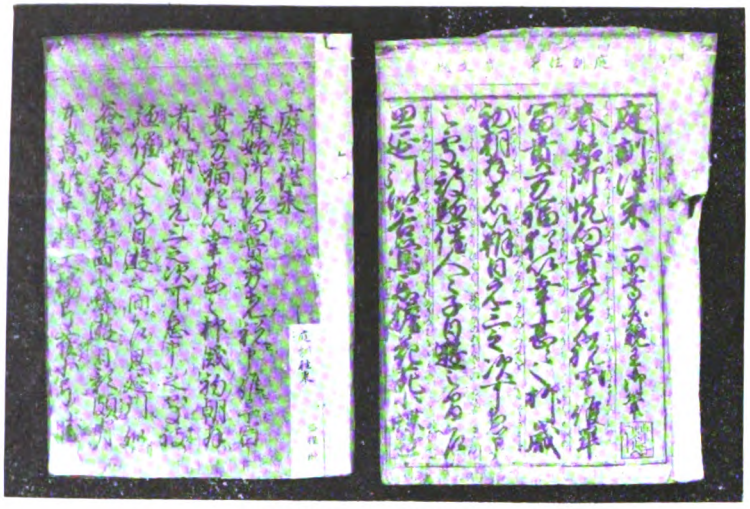
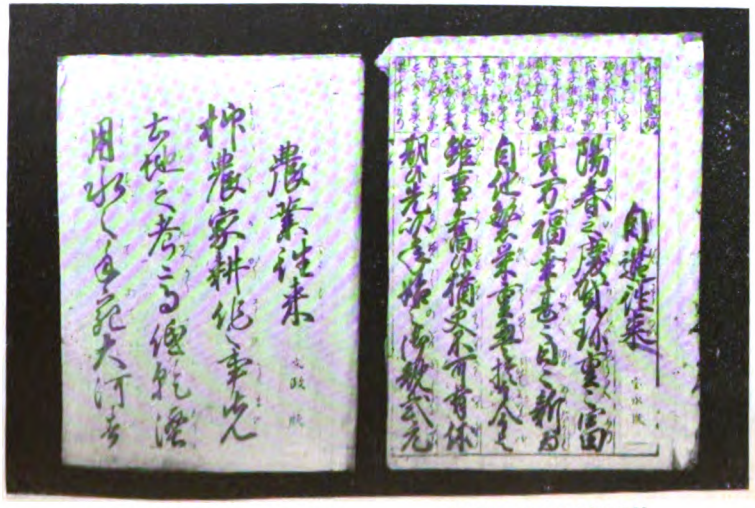
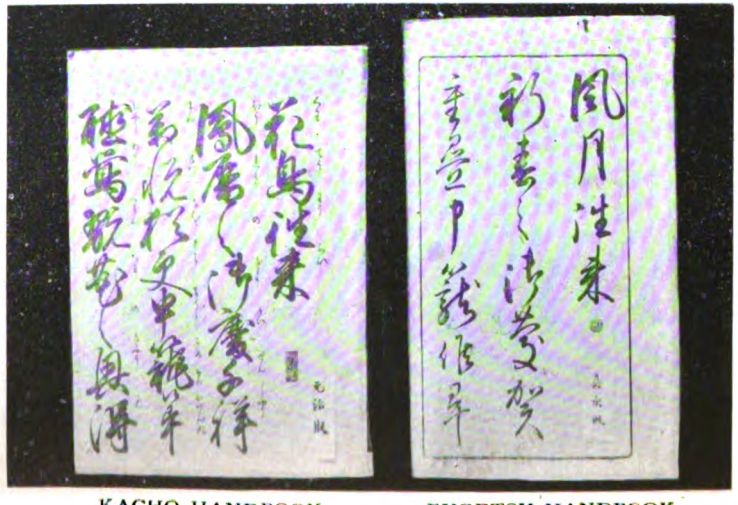


SCHOOL HANDBOOKS
(1644 A.D.) (1663 A.D.)

BUILDER'S HANDBOOK (1848 A.D.)
MERCHANT'S HANDBOOK (1818 A.D.)



FARMER'S HANDBOOK (1859 A.D.)
JIKEN HANDBOOK (1704 A.D.)



KACHO HANDBOOK (1865 A.D.)
FUGETSU HANDBOOK (1848 A.D.)

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ASPECTS OF FEUDAL EDUCATION

BY SEKKO TOIHATA

IN very ancient times, when there was no art of writing as yet in Japan, messages were delivered by word of mouth. and memory was cultivated as a talent of paramount importance. The earliest form of making records in Japan was by means of knotted ropes, suggestive of the Morse code, as is proved by archeological remains found in Hokkaido and Kyushu as well as in the Yayeyama islands. In the third century of the Christian era Chinese ideographic writing was introduced into Korea and came from thence to Japan about the sixth century. It was impossible, however, to express the Japanese language adequately by these foreign characters, and so to assist them a native syllabary was invented known as the *kana* script, by which in some fifty characters all the sounds of the native tongue could be expressed. Men usually wrote their letters in the Chinese ideographs while women used the native syllabary. Only priests, officials and scholars, however, were able to write, the common people being quite illiterate.

These female productions were rather curious examples of composition, following no formal style, beginning and ending abruptly without the usual courtesies. In some of the compositions there are traces of rhetorical influence from such words as the Soshi-monogatari. The officials wrote their letters and reports according to the rules of composition laid down in the Toh, a Chinese grammar. It was considered a very informal proceeding to write a letter in the *kana* syllabary, thus simulating the habits of women. To facilitate proper composition of correspondence a handbook was compiled giving full particulars of the details of correct letter writing. This was known as the Oraimono.

During the eleventh century there was an usual development in education for officials. But after Yoritomo established his military government at Kamakura in the 13th century the civil administration had to give way to new regulations and customs. Literary culture was replaced by military training, and the warrior took precedence to the priest and the writer. Little or no attention was given to letters. But to write letters to the Imperial Court a proper form had to be known, and for this a handbook on the subject was compiled, which all the nobles possessed, as well as all government offices. In those days only priests and officials of noble families could write such letters. Priests were the writers of most of the diplomatic letters and other correspondence of the kind, during the Tokugawa period. Consequently the *oraimono* were a natural product of the age.

The word *orai* means the sending and receiving of letters; and the *oraimono* was

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ASPECTS OF TRIBAL EDUCATION

BY PERCY JOHNSTON

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simply a guide to proper letter-writing, giving the right ideographs to use in various connections. Among the more important of these works were the Kinkyo Mōmoku Sho, the Jōkwan Ōrai by Tadahiko Sakuramu, and the Shūji-kitsū Ōrai by the Regent, Nori-tsugu Kyōgoku. The Ashikaga Ōrai by Ashikaga Shigeuji was also popular, as was the Tokuun Ōrai and the Yōgaku Ōrai by Gen'i Kikkawa. Japan, and the Imagawa Ōrai by Imagawa Ryōshun, were the official books. Among the writers of the popular manuals of the different Ōrai were printed, during the Tokugawa period, a large number and in millions of copies, the volume being used down to the close of the period.

During the Tokugawa period, it is interesting to note, common colloquial Japanese began quickly without official intervention to approximate written style. There was a system of private schools known as the Terakoya, education being under the auspices of priests, which flourished also on but examples of the Ōrai as text books. The Shōbai Ōrai was the earliest modern volume on commercial correspondence, while the manual for farmers gave the correct terms for fields and implements and forms of officials' documents used in relation to the government. This manual for lawyers likewise dealt with the technology of all sorts of trades, while the carpenter's handbooks did the same for builders and contractors. As the books were in cursive style they also showed how the writing was to be done. The style was very important from the laws and regulations of the shogun's government were in a cursive style even to-day.

In the educational system of the Tokugawa Government there were [illegible] the Kōsha of the temple [illegible] or monasteries some of which were to be found in the districts to the north [illegible] the Yedo Ōrai. The Shōdōkan Ōrai was another much used principally by the samurai class. In the 17th century one specially for commercial use was compiled and published by a priest Yūsuken, a teacher of calligraphy in Kyōto, and became very popular. There were very published even for farmers, called the Hyakushō Ōrai, or farmer's manual; and the Yōji Ōrai and the Shōkun Ōrai for carpenters, the [illegible] Ōrai for [illegible], and the Yōsan Ōrai for [illegible]. Thus every calling was supplied with its manual, so that it is little wonder that people in writing letters or documents could, The word Ōrai figures prominently in the fiction of the day, and [illegible] in the works of the famous writer, Jippensha Ikku. In fact to place the word somewhere on a volume was sufficient to ensure its sale, which shows how very popular were the letter-writing manuals. The Yōdo Ōrai had not only plain characters on but examples of cursive and [illegible] writing. The Shōdai Ōrai was [illegible] modern volumes on commercial correspondence, while the manual for farmers gave the correct terms for fields and implements and forms of officials' documents used in relation to the government. This manual for lawyers likewise dealt with the technology of all sorts of trades, while the carpenter's handbooks did the same for builders and contractors. As the books were in cursive style they also showed how the writing was to be done. The style was very important from the laws and regulations of the shogun's government were in a cursive style even to-day.

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simply a guide to proper letter-writing, giving the right ideographs to use in various connections. Among the more important of the *oraimono* were the Kinryo Mondo and the Junigatsu Orai by Tadachika Nakayama, and the Shinjunigatsu Orai by the Regent, Noritsuné Kyogoku. The Akihira Orai by Akihira Fujiwara was also popular, as well as the Teikun Orai and the Yugaku Orai by Genkei Kitabataké, a priest, and the Isei Teikin Orai by another priest named Kokan. Among the warriors of the northern and southern factions the Teikun Orai was preferred, as being most suited to military men, and hundreds of copies of it were extant, the volume being used down to the close of the feudal period.

During the Tokugawa period, it is interesting to note, common education proceeded quietly without official interference to any great extent. There was a system of private schools known as the Terakoya, education being under the auspices under the temples. The *oraimono* were used as textbooks in those schools. The peaceful régime of the Tokugawa *bakufu* led to general intellectual progress and a greater extension of education than in previous times. From the beginning of the 17th century literature saw a period of promising revival, and a literary college known as the Shoheizaka Gakumonsho was established. The various daimyo, meanwhile, established schools of their own, for the education of officials in their service. With the increase of schools came the increase of *oraimono* for textbooks. The books were at first written in small individual ideographs but later they were produced in large cursive writting, that could be used both as examples of penmanship and for reading.

The most notable of the new style was the Yedo Orai. The Shochiku Orai was another, used principally by the samurai class. In the 17th century one specially for commercial use was compiled and published by Hori Ryusuiken, a teacher of caligraphy in Kyoto, and became very popular. There were *orai* published even for farmers, called the Hyakusho Orai, or farmer's manual; and the Noji Orai and the Chuken Orai for carpenters, the Gofuku Orai for drapers, and the Yosan Orai for sericulturists. Thus every calling was supplied with its manual, so that no mistake need be made in writing letters and documents correctly. The word *orai* figures prominently in the fiction of the day, notably in the works of the famous humorist, Jippensha Ikku. In fact to place the word somewhere on a volume was sufficient to ensure its sale, which shows how very popular were the letter-writing manuals. The Yedo Orai had not only phrase forms and so on but examples of letters and answers. The Shobai Orai were not unlike modern volumes on commercial correspondence, while the manuals for farmers gave the correct names for fields and implements and forms of officials documents used in relation to the government. The manuals for drapers likewise dealt with the technology of all sorts of fabrics, while the carpenter's handbooks did the same for builders and contractors. As the books were in cursive style they also showed how the writing was to be done. The style was very important, for all the laws and regulations of the shogun's government were in a certain style and no other was tolerated.

In the official museum of the Department of Communications there are some interesting examples of these old *oraimono* and the books used in the temple schools, or terakoya, some of which will be found in the illustrations to this article.

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THE MIKIMOTO CULTURE PEARL

By S. TOMATSU

ONE of the most interesting undertakings in the way of successful artistic industry is the production of culture pearls by Mr. Mikimoto of Tokyo. Why the pearls produced by him are more successful than all others may be due to the climate and selecting a place for pearl oyster culture where the current is just right for the shell fish. Progress in culture pearl production in Japan has advanced until the annual value of the exports are now well over a million *yen*. The jewel is exported to Europe and America as well as all parts of Oceania. And everywhere it has been sent it has been welcomed as a pearl of great price.

Before the war the largest exports of the pearl went to France and England; and during the war exports fell off owing to the ban on luxuries. Now that the war is over the pearl market is again looking up and exports are expected to be much larger than previously. Jewels like the sapphire and the ruby are fashionable at certain periods only, but the fashion of pearls never changes, as is the case with the diamond. Not only so, but the lovers of pearls are always increasing in numbers. Certainly no one who has seen the Mikimoto culture pearls can fail to admire them as above price. Consequently the outlook for the industry is very promising.

After some years of successful cultivation of pearls from oysters Mr. Mikimoto had great difficulty from the appearance of a blister in the shells, which appeared first in 1905. He suffered an enormous loss at this time, as the blisters ruined the pearls. The blister is produced by the red current which visited the coast of Japan. But by his great insight into the nature of the oyster and the disease that afflicted it Mr. Mikimoto was enabled to cure the disease, and now the culture pearls produced under his care are more pure and beautiful than ever.

When the culture of pearls was first undertaken the aim of Mr. Mikimoto was to produce a round pearl. But owing to the nature of the oyster this aim was very difficult to achieve, many of the jewels being more the shape of pearl buttons. They are but slightly flattened on one side which in no way interferes with their beauty. The pearl culture was begun in 1890 and the best pearls began to be produced in 1899. The reason why the pearl was not perfectly round was because it always grew attached to the shell. If it could be made to grow on the soft parts of the mollusc it would be round. At first Mr. Mikimoto was not quite sure whether the round pearls he obtained were produced by his artificial interference or naturally; but in time he was able to prove that the round

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THE MIKIMOTO CULTURE PEARL

By S. TOMATSU

ONE of the most interesting products of the sea is the pearl. In the days of ancient history pearls were highly prized by Mr. Mikimoto of Japan. Only the richest people could afford to buy them, and all others had to be due to the difficulty and tedious process of finding them. Pearls were in such great demand that they were sought for in all parts of the world. In the early days of Japan, pearls were found in abundance in the waters of the country, and were used by the people for ornaments. The fishery was protected by the government, and only those who had obtained permission could engage in it. Any one found fishing without permission was severely punished.

When the culture of pearls was first undertaken by Mr. Mikimoto, it was to produce a round pearl. But owing to the failure of the early efforts, it was very difficult to induce many of the people to believe that the shape of pearls could be changed. They persisted in their belief that only the natural pearls were worthy of purchase. It would have been in 1890 and the first pearls began to be produced in 1899. For seven years the pearl was not particularly found in quantity. It was always sought after by the people as a present to the bride. It could be said to-day that the culture of the mikimoto pearl would find no better market or demand in time. I was able to prove it true to

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pearl did naturally grow apart from the shell as the result of artificial interference, being produced in the tissues of the mollusc.

The story of culture pearls produced in this way and taken out in December, 1907, was hoyed all expectations the most successful. The result was indeed a new record in the history of cultured pearl production. The jewels were round and pure beyond question. And in all Mikimoto's dealings in connection to the culture of this new jewel, those of the pearls he has cultured in pearls [illegible] large as 5 mm. to 8 mm. The cultured pearl hardly [illegible] by the new method which insures a roundness. The period required to produce a fine pearl is four years, while it takes no less than seven years to produce a [illegible] pearl.

The process of culture pearl [illegible] Mikimoto [illegible] is widely [illegible] for pearl culture there are many important world factors. The amount must be known, and interest [illegible] what at all times and it should be [illegible] of which and rough sizes. By these [illegible] attached to the [illegible] which [illegible] Mikimoto has [illegible] success. It is usually found that the pearl will be two times as large as the [illegible] inserted. If the original nucleus inserted be 2 mm the pearl will be 5 mm in size. If all the conditions are faithfully fulfilled the jewel will be round and all the [illegible] desired in point of tone and color.

Of the pearls of the round pearl is naturally much higher than the blister pearl, which is slightly flattened. The 3 mm round pearl now commands from ¥2.50 to ¥3.00 while the 6 mm pearl is worth about ¥20 each. The flatted pearl of 3 mm is about 1 yen; and that of 6 mm ¥50 each. This remarkable enterprise of Mr. Mikimoto has wrought quite a revolution in the jewelry world. The culture pearls are now sought for by person of good taste in every section of the globe. To have provided a round pearl by artificial operation is in itself enough to make the name of Mikimoto; while the demand for this kind of pearl is ever increasing and will be constantly increasing.

To see more beautiful culture pearls all one has to do is to call at the Mikimoto jewelry store in the Ginza, Tokyo, and ask for the Mikimoto pearl, and the round 3 mm to 8 mm, the jewels will be shown with pleasure. Now that the war is over and peaceful trade are beginning to open to adorn themselves with precious of choice distinction and delicacy the Mikimoto culture pearl wears to fulfil their highest pleasure.

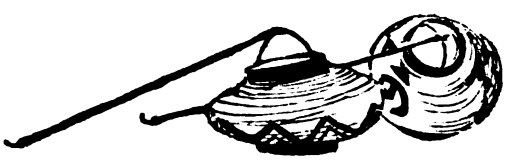
pearls did actually grow apart from the shell as the result of artificial interference, being produced in the tissues of the mollusc.

The crop of culture pearls produced in this way and taken out in December, 1918, was beyond all expectations the most successful. The result was indeed a new record in the history of culture pearl production. The jewels were round and pure beyond question. And now Mr. Mikimoto is devoting his entire attention to the culture of this new jewel. Some of the pearls he has succeeded in producing are as large as from 6.5 mm down to 3 mm. The old method which caused the pearl blister, was supplanted by the new method which inserts a neucleus. The period required to produce a blister pearl is four years; while it take no less than seven years to produce a round pearl.

The scene of culture pearl cultivation is the Bay of Ayu and the Bay Gokasho in Miye prefecture. In selecting a place for pearl culture there are some very important considerations. The current must be warm, and inaccessible to fresh water at all times; and it should be void of winds and rough seas. By thus carefully attending to the conditions by which the oyster best flourishes Mr. Mikomoto has resped his wonderful success. It is usually found that the pearl will be five times as large as the neucleus inserted. If the original neucleus inserted be 1 mm the pearl will be 5 mm in size. If all the conditions are faithfully fulfilled the jewel will be round and all that can be desired in point of tone and colour.

Of the price of the round pearl is naturally much higher than the blister pearl, which is slightly flattened. The 3 mm round pearl now commands from 7 to 8 *yen*; while the 6 mm pearl is worth about 400 *yen*. The flattened pearl of 3 mm is about 1 *yen*; and that of 6 mm 300 *yen*. This remarkable enterprise of Mr. Mikimoto has wrought quite a revolution in the jewelry world. His culture pearls are now sought for by person of good taste in every section of the globe. To have produced a round pearl by artificial cultivation is in itself enough to make the inventor famous; while the demand for this kind of pearl is ever large and will be constantly increasing.

To see these beautiful culture pearls all one has to do is to call at the Mikimcto jewelry store in the Ginza, Tokyo, and ask for the half Mikimoto pearl, and the round Mikimoto pearl, when the jewels will be shown with pleasure. Now that the war is over and persons of taste are beginning to again to adorn themselves with ornaments of chaste distinction and brightness the Mikimoto culture pearl waits to fulfil their highest dream.



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HORSES

By KAZUO HIROTSU

II

OUR regimental canteen was open on Sundays only. One Sunday afternoon I got some hardtack from the canteen. That evening it was our lot to groom the horses as usual. With Shuden I adopted my customary tactics of offering a wisp of hay. Just as he grasped it I remembered some bits of the hardtack in my pocket. As soon as I took out a piece, the horse opened his mouth and I threw it in. The brittle morsel was ground to powder under his great molars in a moment. I threw in another piece, and still another. These he ground up with great relish, smacking his lips and looking well pleased. These expressions of gladness on the part of my risky friend I came to understand and appreciate. Indeed it was the fickle animal that taught me how well a horse can laugh.

Thus Shuden and I became great friends. I never entered the stable but he welcomed me with a whinny, and a gaping of his mouth in broad smiles. I kept up my policy of feeding him hardtack every time I could get a chance: that is hardtack on Sundays and hay on weekdays. As time went on I experienced a warm friendship for the horse, more than I ever believed possible between man and the brutes. He seemed to me my very own now; and thus he had affection for me while all others feared to risk their lives by approaching him. Thus it fell to me always to take charge of Shuden.

About four weeks after this we were practising our military drill one day on the ground around the barracks. I had begun this while at the Middle School and knew something of it. I always liked baseball better, however, and would not play another game if that was available. In the more important gymnastics I could not do the simplest exercise. As to the vaulting horse, I could scarcely reach its back. A few minutes on the doublequick made me breathless. I disliked walking drill worst of all. The army boots I detested. My pair had been in the cobbler's hands over and over again and the nails in them penetrated the soles of my feet As I walked my poor feet wandered about in the boots, not knowing in which part of the enclosure to abide. The noise they made in walking was a terror to me. I was taught the goose-step, which involves planting the sole of the boot on the ground with a thud, which made my calves and knees ache unbearably like an attack of rheumatism. Being bandy legged my gait in these boots was a sight to behold.

Our instructor was a certain lieutenant who took great pains in trying to break me in and make me a promising recruit. At times he used to singled me out from the ranks and put me through the goose-step in special practice, and this almost drove me to desperation. My heels were sore, even raw, and the least walking caused intense pain. I finally found

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HORSES

II

course to pursue it to the instructor, and be ordered me to get out of my boots and show my heels. When he saw the U [illegible] was delighted and said "Really!" So he sent me off to the surgeon.

Until my foot recovered [illegible] was permitted to [illegible] the daily [illegible] without limping [illegible] improved [illegible] by [illegible] to undergo an operation in the garrison hospital. By the time set [illegible] passed I was nearly well enough to walk again. Then I suffered from internal trouble that kept me in the hospital for [illegible] more.

On this visit ground [illegible] a close friendship with two [illegible] named [illegible] while [illegible] we [illegible] had to [illegible] in [illegible] duty. The instructor [illegible] me [illegible] shoes. The fellows were as fully [illegible] of their bowlegs and angular [illegible] as I was of mine, and [illegible] to the [illegible] point who [illegible] was all [illegible] [illegible]. As I myself [illegible] [illegible] [illegible] part of small [illegible] I could not [illegible] with the difficulties [illegible] instructor [illegible] and [illegible] [illegible] [illegible]

courage to mention it to the instructor, and he ordered me to get out of my boots and show my heels. When he saw the blisters he was astonished and said "Really!" So he sent me off to the surgeon.

Until my feet recovered somewhat I was permitted to witness the daily drill without taking part. My feet did not improve, however, and ultimately I had to undergo an operation in the garrison hospital. By the time six weeks had passed I was nearly well enough to walk again. Then I suffered from internal trouble that kept me in the hospital for some weeks longer.

On the drill ground stood a cherry tree. From that tree to the barracks a white line was drawn, which the recruits had to toe in beginning drill. The instructor stood under the tree for shade. The fellows were awfully awkward, their bowlegs and angular shoulders always appearing out of place to the lieutenant, who thought us all a very clumsy crowd. As I myself gazed at them during my period of convalescence I could not but agree with the drill-master as to their unkempt appearance and impossible gait. Sardonically I smiled as I beheld this daily drill, making mental pictures of myself going through this performance, to what end? In fact this time of invalidity was to me a season of thought and queer fancy. Usually I had no time to myself. My whole time seemed given to sleeping and grooming horses. Now I was glad of the opportunity to muse while gazing at my fellowrecruits being put through their marvellous and original evolutions.

I was suddenly aroused from my reverie by the sound of hoofs. Turning my head I saw a horse rushing at full speed across the drill ground.

"A runaway horse!" shouted the drill-master. It was Shuden. A short while before the horse had been seen trotting off with Lieutenant Yoshida on his back. But where was the lieutenant now? A flock of recruits came running over the drill ground after the horse. They all appeared suddenly as if they had been in ambush. Shuden rushed on at top speed and no one dared venture to stop him. The men scattered as he approached. Reaching the fence at last the horse turned and cantered around the other side of the barracks.

But where was Shuden's rider? He must have been thrown off, thought everyone. I glanced toward the gate. A crowd had gathered there. Something had happened. We started to see what it was. But as we went we saw a man's body being carried toward the barracks. The men were ordered to cease drill. They gathered around a brazier and began to smoke. They began to discuss the accident. According to all accounts the officer who had been thrown from the horse, was a splendid rider, and had been horse-trainer in the regiment for a long time. He was reckoned the only one who could manage Shuden.

Just then a private approached us and said that Yoshioka was dying. "Dying?" shouted all the men in unison. Yes, dying! He had fallen on his head on the pavement and his skull was fractured. Gloom settled down over the men.

"I'll just go and see him," said the drill master, and he hurried into the barracks. The men talked of the misfortune of having to be horse-trainer, and be obliged to ride all horses, safe or otherwise. Strange thoughts were running in my mind, more curious than sad. As for me I was better acquainted with the horse than with the man whom the animal had thrown. Had Yoshioka known the horse as well as I knew the animal, he might not have been killed. The whole thing was terribly shocking, however.

To think that my good friend Shuden had killed an officer filled me with queer thoughts. My mind was charged with vague and unanalyzable emotions. That evening when I entered the stable I hardly knew what to do as I approached Shuden. He had been caught by some one and tied up. The poor animal looked as usual, and seemed quite unconscious of having offended in any way.

As I approached him he opened his mouth and made the usual noise of welcome, laughing as if expecting his treat.....

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JAPAN'S POSTBELLUM POINT OF VIEW

By Y. MAKINO

(Professor In Keio University)

THERE is considerable speculation in the public mind as to what will be Japan's international policy now that the war is over. It may be somewhat premature to discuss the subject at present, for Japan's attitude must to a large extent depend on that of the Powers. The war has resulted in the surrender of Germany to the Allied armies; and now the Peace Conference is in session at Versailles, to the honour and rejuvenation of France; and the envoys of Japan are already there.

Although the main sessions of the Conference have not yet been held some of the more important decisions of the Allies seem to have been reached. Germany, Austria and Russia are ruled out and now exist only as geographic names. One does not so much wonder at the failure of government in Russia, but it is remarkable that in so powerful a country as Germany the matter of establishing stable government should be found so difficult. Divided opinion appears rife still among the Germans and there are movements on foot to divide the country into independent entities. The days of imperial centralization may indeed be over in Germany, and democratic energy will become supreme. If government in Germany remains uncertain and the period of the armistice has to be further extended, international relations will inevitably change still further.

When peace is finally settled England, America, France, Italy and Japan will be the great world-powers. It is probable that Russia and Austria will take considerable time to recover and command the attention of the Powers again. Some hold that Germany will soon recover and take her place among the great nations of the world, while others contend that it will be long before she can do so, and must remain content to confine her activities to scientific internal development for many years. It is hardly possible that Germany will remain in such a state of depression as she was in after the Thirty Year's War, seeing that her people are possessed of a vigorous self-consciousness. This is not to say, however, that she is likely soon if ever to gain her former prestige, though she may recover sufficiently to become a member of the family of nations earlier than is now anticipated.

The recovery of Germany depends a good deal on how she is treated by the Allies. Will the Allies exercise as vigorous an influence over the democratic movement in Germany as the Kaiser did

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JAPAN'S POSTWAR POINT OF VIEW

By Y. MATSUO

(Professor in Kyoto University)

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over Germany in socialism? Or will they cause the breaking of the German empire? Will they return to Germany some of her colonies and encourage the expansion of the Teutonic race and so decrease her international pressure? Or will they reduce her colonial power and destroy her home interests? All these possibilities have to do with the probability of Germany soon recovering power. In any case it is quite certain that Allies will not give Germany another chance to become a menace to Europe. The new Germany will not be militarist or Junker. It is even possible that she will develop many features socially as a pure democratic state.

A very important question is what will be the future relations between Britain and the United States, Germany, Russia, France, Italy and Japan? Will they keep up their present degree of friendship? History shows how all sentiments have to be prepared to meet a fury or keen competition for supremacy as their economic energy ceases to increase any longer their mutual interests. The present Allies are peculiarly too wise to permit any policy of reckless ambition to jeopardize their mutual relations. For the worst of all we may hope to see peace reveal among the Allies. The various powers will be too busy recovering from their wounds to think much about war again. But until the race for supremacy will be [illegible] even if it is [illegible] will be more of an economic and moral than a military nature. The only legitimate rivalry is in the race for better civilization.

The Pacific Ocean period will probably be marked by co-operation for the preservation of good relations between people and trade. England, America and France will be the central Powers for these new international movements. Some appreciate that Britain and the United States may be united into naval rivalry, as Austria and Japan were after the Russo-Japanese war, especially as Britain's navy will be greatly enhanced if she annexes the German colonies. But England and America are too intimately related in blood and civilization as well as mutual protection to come to any warring rivalry, and the freedom of peace between them may fully prove [illegible]. The sound basis may be found in England and France. The heart of France is [illegible] with the blood of England as much as with the blood of Frenchmen. This through his death is an imperishable token of the mutual sentiment and will form the basis of the future.

Japan is now united with England as an Ally, as it has an understanding with France as well: thus her relations with these two great countries leave her in an easy position. But Japan's difficulty is that she feels bound to strive for maintenance of her position in the Orient, for the elimination of racial discrimination and for all that may ensure the peace of East Asia. Japan may be able to secure rights of absolute equality for her subjects in the United States, as that country has proclaimed a policy of freedom and equality for all; but America in return may demand an extreme open door policy in China. In that case Japan would feel that it was more important to maintain her policy in China than to retain it by securing favours for her nationals in America. To Japan the China question is much more important than the immigration questi n.

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over German imperialism? Or will they cause the break up of the German empire? Will they return to Germany some of her colonies and encourage the expansion of the Teutonic race and so decrease her international pressure? Or will they reduce her colonial power and narrow her home territory? All these possibilities have to do with the probability of Germany soon recovering herself. In any case it is quite certain the Allies will not give Germany another chance to become a menace to Europe. The new Germany will not be a militarist nation. It is even possible that she will develop many new features socially as a democratic state.

A very important question is what relations the five great Powers will maintain after the Peace Conference. Will England, America, France, Italy and Japan keep up their present degree of friendship? History shows how allies sometimes become separated through rivalry or keen competition for superior power, as their erstwhile enemy ceases to menace any longer their mutual interests. The present Allies are probably too wise to permit any policy of reckless ambition to prejudice their mutual relations. For ten years at least we may hope to see peace prevail among the Allies. The various Powers will be too busy recovering from their wounds to think much about war again. But that the race for supremacy will cease is not to be expected among human beings. It is hoped, however, that the strife will be more of an economic and moral than a military nature. The only legitimate rivalry is in the race for superior civilization.

The postbellum period will probably be marked by convention for the preservation of good relations between peoples and races. England, America and France will be the central Powers for these new international movements. Some apprehend that Britain and the United States may be tempted into naval rivalry, as America and Japan were after the Russo-Japanese war, especially as England's power will be greatly enhanced if she annexes the German colonies. But England and America are too intimately related in blood and civilization as well as mutual interest and ideals to enter upon any menacing rivalry, and the foundation of peace between them may happily never be shaken. The same may be said of England and France. The soil of France is tinctured with the blood of England as much as with the blood of Frenchmen. This thought has no doubt taken an imperishable hold on the mind of France and will form the basis of the political situation in Europe for the future.

Japan is now united with England as an Ally, and she has an understanding with France as well: thus her relations with these two great countries leave her in an easy position. But Japan's difficulty is that she feels bound to strive for maintenance of her position in the Orient, for the eliminations of racial discrimination and for all that may ensure the peace of East Asia. Japan may be able to secure rights of absolute equality for her subjects in the United States, as that country has proclaimed a policy of freedom and equality for all; but America in return may demand an extreme open door policy in China. In that case Japan would feel that it was more important to maintain her policy in China than to forfeit it by securing favours for her nationals in America. To Japan the China question is much more important than the immigration question.

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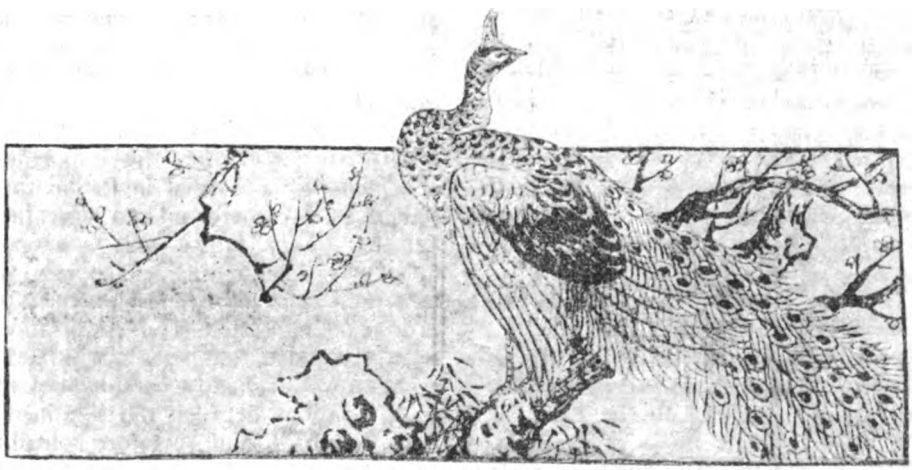
Can Japan's present intimacy with Britain be expected to continue? If the proposed League of Nations be realized the present Anglo-Japanese Alliance would cease to have any great significance, especially as the alliance of the Central Powers and Russo-French Alliance are at an end. Japan no doubt desires the continuance of the Alliance with Britain, but if the League of Nations should vitally modify its importance what would be the use of it? Japan and England have been Allies for the past seventeen years, and now that the war is over they are more intimate than ever. So long as the Alliance remains the foundation of their policy this intimacy must continue. Those who suspect that England will take advantage of her more important position won by the war to intimidate other nations, do not understand British character and British policy. See how free the British colonies are! England's friends will be even more free. No one in Japan thinks otherwise, save the small pro-German coterie who depreciate the Anglo-Japanese Alliance. Japan has no need to fear the result of Britain's increase of power and prestige! Japan has certainly adopted a wise policy in seeking intimacy with England during the past few years. Japan's development must go hand in hand with that of other nations, and what better companion could she associate with than England? The only enemy Japan can have is the country that endeavors to check her natural development, misunderstanding her policy of national extension. That is the only country Japan has beware of, for she must regard that country as another Germany.



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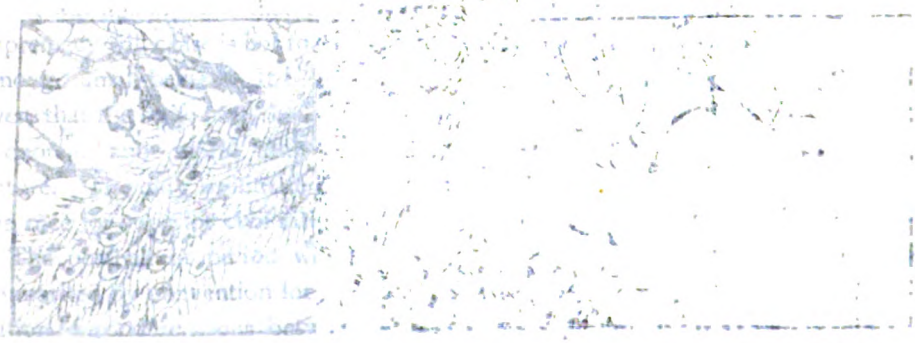

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JAPANESE SILK MEN VISIT AMERICA

By S. MIYAMOTO

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JAPANESE SILK MEN VISIT AMERICA

By S. MIYAMOTO

THE great War, which has lasted nearly five years, is at last brought to a close, with a glorious victory for the Allies and humiliation to the foe. The world has been delivered from the devastating and murderous hands of German militarism, and with hope and joy welcomes the return of peace, which will be forever known as the Peace of 1919. Amid this universal rejoicing the world is now seizing the opportunity to resume its ordinary commercial activity.

Despite the menace of the war and its restrictions on trade the output of raw silk in Japan, and of silk goods in America, saw considerable development. Statistics show that the production of raw silk in Japan in 1914 was 171,487 bales valued at 168,000,000 *yen*. By the year 1918 the output had increased to 237,500 bales valued at 367,420,000 *yen*. During this period the aggregate value of the silk produced in the United States increased from $254,000,000 in 1914 to over $400,000,000, in 1918.

Raw silk is, of course, the most important of Japan's exports, amounting, as it does, to as much as one-third of the nation's annual exports. It occupies, moreover, a very large percentage of the annual consumption of raw silk in the United States, having risen from about 70 to 83 per cent during the last five years.

Thus it is obvious that very close relations obtain between the output of raw silk in Japan and the American silk industry. What brings prosperity to the one brings prosperity to the other; and vice versa. Under these circumstances it is very strange that Japanese reelers have not more frequently visited American mills to learn the conditions of raw silk consumption, and that so few American silk manufacturers have visited Japan to become familiar with the conditions of raw silk production in our country.

This neglect thus to further a greater mutual understanding has done not a little unfortunately to retard the progress of the silk trade between the two countries.

In view of this situation the National Association of Raw Silk Industry of Japan, the only systematic organization of its kind in Japan, has despatched a delegation of raw silk reelers and traders to the United States, authorizing them to inspect on behalf of the Association the silk industry in America and to gather information useful to the production of raw silk in Japan.

In this way they hope to become better acquainted with their customers and learn how to serve them better as well as to make new acquaintances and prospective customers. If they can learn anything that will tend to the improvement of the silk trade they will be very grateful.

The National Association of Raw Silk Industry of Japan takes this opportunity of extending a cordial invitation to all American silk merchants to visit Japan in the near future and personally investigate conditions in the raw silk industry, the selling as well as the producing interests. The Association is fully persuaded that such a visit and inspection would greatly conduce to better trade relations between the silk men of both countries, and therefore contribute to better relations between Japan and the United States.

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MR. G. IMAI	MR. B. WATANABE	MR. C. HASHIZUME	MR. K. HAYASHI
MR. Y. ITO	MR. N. JOKO	MR. N. KATAKURA	MR. T. KIMURA
MR. Y. KOSHI	MR. T. NAGANO	MR. Z. OGUCHI	MR. J. OGUCHI
MR. F. OZAWA	MR. R. SANO	MR. R. SATO	MR. H. SENDA
DR. G. SHIBUSAWA	DR. S. SUZUKI	MR. K. TAKEI	DR. K. ISOME

JAPANESE SILK DEPUTATION VISITING THE UNITED STATES

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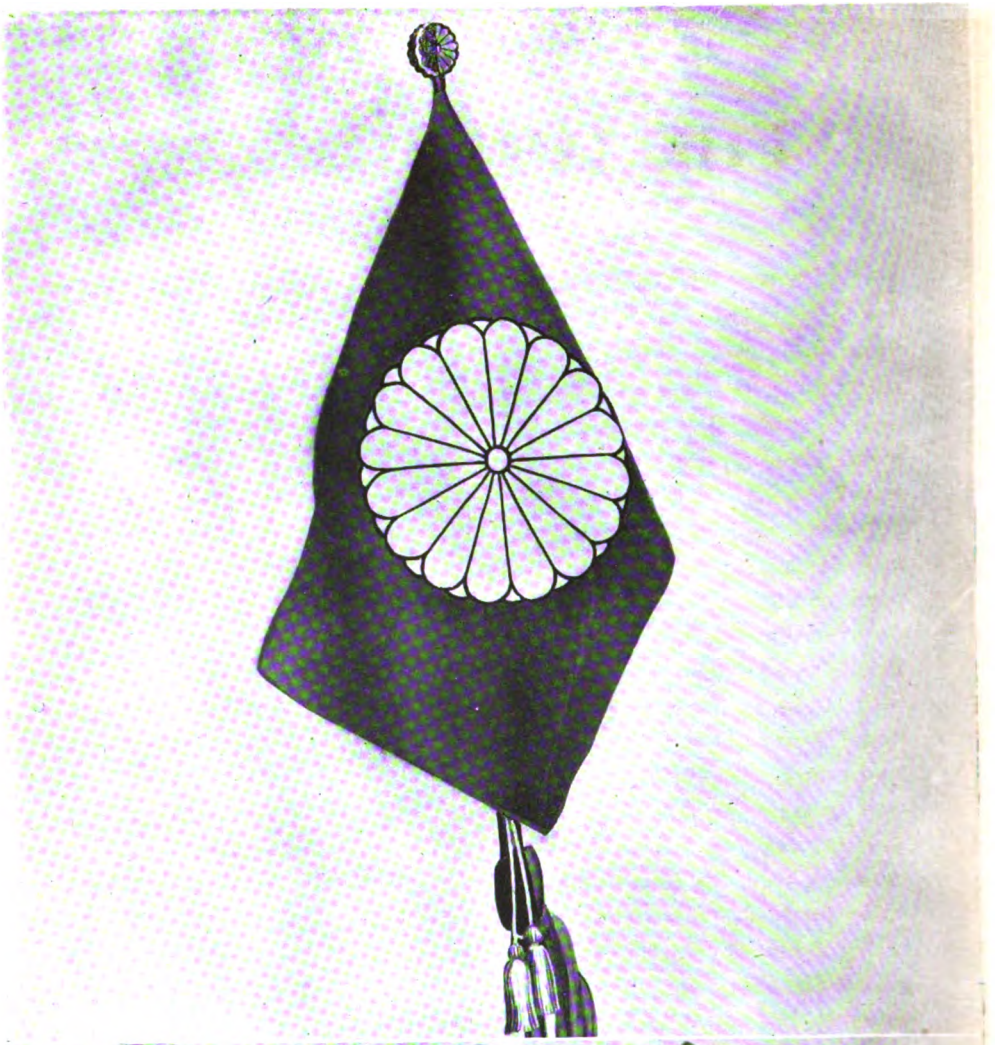

THE IMPERIAL ENSIGN AND CHRYSANTHEMUM

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THE IMPERIAL CREST

By Z. KIKUYAMA

EVEN those who know but little about Japan are aware that the chrysanthemum is our Imperial crest. The time when the golden blossom first became so used is so remote as to be lost in the mists of antiquity. The conventional Imperial flower has sixteen petals. Wherever it is seen it commands immediate and profound respect, and the common use of it is strictly prohibited.

Views differ as to whether the use of the chrysanthemum as a crest is original with Japan or whether it was imitated from China. There are those who contend that it has been used as an Imperial crest in Japan since the days of the gods. This argument, however, is regarded by most Japanese as based on somewhat flimsy premises. The unanimous silence of Japan's most ancient records with regard to it is against the argument for antiquity. In a country so fond of flowers it is remarkable that there is no reference to the chrysanthemum in the *Manyoshu*, or Collection of Famous Poems, covering the literary period between the Emperor Nintoku and the Nara dynasty, though there is mention of other plants and flowers. It is safe to conclude, therefore, that the chrysanthemum did not assume the importance of an Imperial crest before the Nara period in the ninth century.

In the Chinese anthology known as the *Kaifuso*, published a little later than the *Manyoshu*, there are four poems devoted to the chrysanthemum; and this leads to the conclusion that its use as a crest may have been introduced into Japan from China towards the close of the Nara period. The nation probably became familiar with it in Chinese literature and art, and the flower no doubt was cultivated in Japan. We can find no trace of the flower in art or decoration, however, until near the end of the Nara age. Some examples of its decorative use are found among the possessions of the Horyuji, one of the oldest Buddhist temples in Japan.

It is known historically that the chrysanthemum was used in Egypt, Asia and China generally as a decorative design, as is abundantly proved by archaeology. Those who hold that its use was introduced into Japan from China are probably right. The question is when did it become adopted as the Imperial crest? This very likely happened during the Kamakura age, when such a tendency was strongly in vogue. Before the strife between the Minamoto and the Taira clans the use of family crests was rarely employed. Then arose the same tendency as was noticeable in the Wars of the Roses in England. During the famous war period the Red and White banners of the contending parties became familiar to the nation. Crests began to appear in the banners of the rivals, as well as on their war tents, so as to avoid confusion. At this time the Imperial crest was a

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THE IMPERIAL KNOT

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golden sun-flower with crystal silver moon-beams in the centre. In the [illegible] of the Imperial Chrysanthemum.

[illegible] of the [illegible] reason of the petals [illegible] the one from the other by the [illegible] the other number [illegible] the Imperial Palace [illegible] about two years [illegible] late regular use as an Imperial flower. As the Imperial [illegible] by the general [illegible] as an ornament. [illegible] use of it by [illegible] to use it [illegible] Imperial [illegible] to it the [illegible] crest [illegible] flower of six [illegible] having [illegible] it to [illegible]. This was in [illegible] time of the Emperor Go-[illegible] Emperor [illegible] to the Imperial [illegible] the [illegible] Imperial [illegible] [illegible] [illegible]

golden sun together with a small silver moon on the army banner. In the Nara period the Imperial uniform bore the paulownia leaf but no chrysanthemum.

When first used on the Imperial garments it was a blossom of eight petals. As far as one can learn from history the first Emperor to have the chrysanthemum on the Imperial robes was the Emperor Gofukakusa about 700 years ago; and it is probably that from that time it came into regular use as an Imperial flower. As the Emperor thus used it the flower became less used by the general public as an ornament. As time went on the use of family crests came more and more into fashion, especially among the warrior class. In order not to restrict the use of it by the public too much, the Imperial House decided to have the Imperial crest a flower of sixteen petals, leaving other forms of it to public use. This was in the time of the Emperor Gohanazono some 480 years ago. After that time the common use of the chrysanthemum became more and more restricted, and when the Taiko Hideyoshi came into power he prohibited the use of the flower as an ornament by the general public. Thus the chrysanthemum became the Imperial crest.

From that time the conventional form of the blossom appeared on most of the metal fittings and ornaments of the Imperial Household. The paulownia was also used as an Imperial decorative design. In the year 1870 the use of the sixteen-petalled chrysanthemum was prohibited even to Imperial princes and princesses, and in 1872 the crest for Imperial princes was fixed at fourteen petals, all outside the Imperial family being forbidden to use the flower as a crest. In 1874 permission was given to use the Imperial crest on Government or State shrines and on utensils belonging to them, and in 1879 the sale of the crest as an object of decoration was prohibited. The Imperial Ensign now is a square flag of red with the golden sixteen-petalled chrysanthemum in the center. The crest now appears only in things belonging to the Imperial Court, including gifts or presents given by the Imperial House.

A Japanese historian of rather an eccentric turn of mind, named T. Kimura, has recently published an extended and interesting study of the chrysanthemum as an Imperial crest. When one surveys the 1,500 pages of his *magnum opus* one is more impressed by his industry than his scholarship and accuracy. He holds that the Japanese race originated in Greece, Italy, Arabia and Egypt with the Mediterranean Sea as the center of origin, and that the ideal land mentioned in the *Kojiki*, Japan's oldest literary document, as Asia Minor or a region somewhere south of the Black Sea. His theories may be true but there is no way of proving them, His discussion of the chrysanthemum as an Imperial crest is quite the most interesting portion of the work.

He says that the chrysanthemum of 12 petals is found as a decoration of certain temples in the West, and that the deity to whom these edifices are dedicated is the same as the deity worshipped by the people of Idzumo in Japan, mentioned in the Kojiki. It is interesting to know that this deity, whose name is Susa, is the same name as a town in Persia. A design discovered in that town, belonging to the age of a ruler who lived in 858 B.C., has the twelve-petalled chrysanthemum on it, and is probably a relic of some ancient temple decoration. The same crest is still used by the royal family of Persia, and also by the Imperial family of Japan, the descendants of the god Susa-no-o-no-Mikoto. Mr. Kimura contends that there must be some historical relation between these facts. It is, therefore, believed that the golden flower came from Persia to Japan by way of China.

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A GHOST STORY

JAPAN is a land of ghost stories, most of them inspired by Kharma, or the sins of the victim in a former existence, or by foxes or badgers about which there is much superstition; but there are few ghost tales concerned with the Devil, as is the one we are about to relate.

A long time ago there was a young samurai named Heitaro Ino of Fusemura in the province of Bingo. He had an elder brother named Shimpachiro, and a younger one called Katsuya. The elder had been adopted into the Ino family, and lived with a servant in his house. At this time he was about sixteen years old and was an expert in fencing. His fencing master was the celebrated Jiro Yoshida, the instructor of the clan.

One day after some hours of drizzly summer rain he visited Gonpachi, a neighbour, a retired wrestler of the clan who was now employed as an instructor of the noble art. Gonpachi and Heitaro were very intimate, though the wrestler was much older. They got talking of the ghosts of Mount Okuma, a rocky fastness in west Miyoshigori. In the mountain was the old castle of Miyoshi Wakasano-kami some distance from the foot, and further on the five-storied tomb of the old lord, surrounded by imposing old cedar trees.

"I wish very much I could get a sight of that ghost myself," said Gonpachi.

"That is a desire I also have long entertained."

Gonpachi suggested that they should draw lots as to which of them should visit the daimyo's tomb and try to see the ghost. Heitaro accepted it as a good idea. Heitaro returned to his house and had supper and then came back to Gonpachi, with his straw rain coat and hat, all ready for the hazardous expedition, should the lot fall to him. As luck happened, it did, and he did not hesitate to accept his fate.

The night was dark and rain as still falling. Heitaro put on his straw coat and his big bamboo hat and started up the mountain. The night was dark as Erebus, and he could see nothing whatever. But he plodded on in the darkness, determined not to give up, as he did not like to be put down as a coward.

As Heitaro ascended the steep path he found his task much harder than he had anticipated; and the nervousness that came over him in expectation of the ghost did not improve his feelings. He tried to keep as cool as possible, however, and soon reached a flat place which he took to be the Senjo jiki, or place of a thousand mats. Passing on he at last came to the

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A CHOICE STORY

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tomb, which he could only peep at by touching the cold stone. Feeling [illegible] the tomb he [illegible] another tomb of which [illegible] when he [illegible] to a dust [illegible] of a lute which he took to [illegible] As the [illegible] of one [illegible] the ground [illegible] on the rain [illegible] dripping [illegible] [illegible] mused [illegible] in music [illegible] [illegible] [illegible] sown [illegible] [illegible] [illegible]

tomb, which he could only recognize by touching the cold stone. Going behind the tomb he tried to find the big cedar trees of which Gonpachi had spoken, when he stumbled up against the trunk of a big tree which he took to be a cedar. As the root of the tree projected above the ground Heitaro sat on it, the rain still dripping down. He remaind there a few minutes peering about in the darkness, but saw nothing mysterious. He decided to tie a bit of grass on the top of the tomb to prove he had been there and then return.

When he came to the Senjo-jiki he realized that something or some one had passed him. He thought it must be a man. He drew his sword and stood on guard. The object stood before him. He struck at it and the edge of the sword met steel and there were sparks of fire. He parried and the sparks flew again.

"Wait! Wait," shouted a voice, "I'm Gonpachi! Are you Heitaro?"

"Yes!"

"Well, I followed you, as I feared something might happen you."

Heitaro put his weapon back in the sheath, but he kept his hand on the hilt, for he was not certain of anything.

The two men faced each other in the darkness; and Heitaro related how he had gone to the tomb and saw nothing; and so the two came back home in disappointment.

Afterwards one evening Gonpachi and Heitaro visited Futasuji River for a bit of an outing to enjoy the cool evening. They sat on a big stone at the side of the river bed and began to chat gaily. Suddenly they realized that the sky had clouded over and thunder began to roll, rain soon afterwards beginning to fall. The two men started for home on the double-quick, and as they had a mile to go they had to make a fine spurt to escape a wetting. Heitaro took of his damp clothes and went to bed and soon he heard groans in the next room. Going in to see what was the matter, he found the servant on his back in great pain.

On shaking him and inquiring what was the matter, the servant opened his eyes and said a great giant had been pressing him to death; he was almost suffocated and frightened out of his wits. Heitaro scolded the man for his nonsensical dreams and went to bed again. A queer blast suddenly blew out the light and Heitaro had an uncanny feeling and could not sleep. He opened his eyes in the darkness and perceived a bit of red flame on the screen. He started up and tried to open the screen, but it refused to move, try as he would to budge it. He broke through it and went on the veranda into the darkness. He could see nothing; but he soon felt something pressing him to suffocation and could not move hand or foot. Then he beheld a giant with horrid glittering eyes. The ghost seized him by the collar with one hand. When he tried to avert it by seizing the great arm he fell down. Heitaro crept quickly into the room, took his sword and was about to attack the giant. The monster simply disappeared under the veranda and Heitaro went back to the room and began to spear at the giant through the tatami floor. But he found no tatami there. It was all piled up in the corner, to his utter astonishment.

Gonpachi, hearing the noise at Heitaro's, awoke and hurried over to learn the cause of it. On the way he met a nice girl of about 12 years old who gripped him by the throat as she passed and throttled him until he fainted. When he recovered his senses the dawn was just appearing in the East. He made his way to Heitaro's, and was surprised to be attacked by Heitaro with a sword, mistaking Gonpachi for the giant.

"I am Gonpachi!" he shouted; and then Heitaro came to himself.

In the morning Heitaro's servant related the night's proceedings to the villagers and the matter became the talk of the place. Three friends of Heitaro, fearing for his safety, offered to stay with him the next night and try if possible to unmask the ghost. To this he agreed. The three men came and sat together in a room talking, while they sent Heitaro to bed, as he had had no sleep the previous night. The night advanced: it was near midnight. One of the men, wishing to get some tea, arose and was about to make tea when something queer happened!

(To be Continued)

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MONTHLY RECORD OF EVENTS

(DEC. 25 to JAN. 25)

Dec. 25.—His Majesty made a gift of 10, 000,000 yen to facilitate increase of schools for higher education in the Empire.

The Imperial Diet was opened on this day.

Dec. 26—Professor K. Miura, Mr. H. Saionji, Prince Konoye and Mr. S. Matsuoka were appointed in the suite of Marquis Saionji, Japan's chief envoy to the Peace Conference.

Dec. 28.—The Imperial Government appointed a commission to investigate the doings of Japanese soldiers in Siberia. A committee was also appointed on Treaty Revision.

Jan. 1.—Japan's great National Holiday.

Jan. 3.—New Year religious ceremony at the Imperial Palace.

Baron Kondo, president of the Nippon Yusen Kaisha, left for the European Peace Conference.

Jan. 4.—Marquis Saigo, seventh son of the famous patriot, Takamori Saigo, died at the age of fifty-four.

Sumako Matsui, an actress, committed suicide because of the death of her patron, Shimamura Hogetsu.

Jan. 6.—H. I. H. Prince Higashi-Fushimi returned from a mission to England, and was welcomed by the Princess and many distinguished persons at the steamer.

The Foreign Office announced that the Japan-American treaty of Arbitration was extended for a further term.

Jan. 11.—Marquis Saionji and suite left Japan for the European Peace Conference, being seen off by a large number of distinguished officials.

The Bankers' Club at Osaka was destroyed by fire.

Jan. 12.—Colonel Faure, a famous French aviator, and forty others, came from France to act as flying instructors in the Japanese army, being warmly welcomed in Tokyo.

Jan. 15.—Lieutenant-General Nakashima, a high authority on Russian Affairs, was appointed to the General Staff office.

Vice-admiral Baron Arichi, a privy councillor, passed away.

Mrs. Asako Hirooka, sister of Baron Mitsui, a distinguished Christian

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MONTHLY RECORD OF EVENTS.

(DEC. 20 TO JAN. [illegible])

Dec. [illegible]—H.I.M. [illegible] made a gift of [illegible] 10,000 yen to facilitate business of [illegible] for [illegible] education in the Empire.

The [illegible] of [illegible] opened [illegible] Shinbashi.

Dec. 20.—Professor K. Mitsukuri, Mr. H. Yoshiki, Prince Tomoye and Mr. S. Mawatari were appointed members of the Imperial Japanese delegation to the Paris Conference.

Dec. 21.—Imperial Ordinance relating to [illegible] was promulgated. It legalizes the [illegible] of Japanese soldiers in Seoul. A similar ordinance was also applied on Tuesday to Fusan.

Dec. 22.—Japan's great National Holiday. [illegible] Emperor's Birthday. [illegible] Court at the Palace.

[illegible] Herald of the Mikado on [illegible] Kabuto, left for the [illegible] a [illegible] Conference.

Dec. 24.—Marquis Saionji, accredited as Envoy Extraordinary to the Court of Austria-Hungary, left Tokyo for the seat of his mission.

Dec. 25.—Count Inouye, Minister of Finance, [illegible] returned from a visit to Nagasaki, and was welcomed by a Prince and Princess and many [illegible] at the station.

The Mikado's Birthday was observed in the Japanese Embassy at Washington. The Embassy was crowded for a further term.

Dec. 27.—Marquis Saionji and suite left Japan on the fine steamer Tacoma, bound for Hongkong, Singapore and Colombo.

The Japanese Consulate at Fusan was destroyed by fire.

Jan. 12.—Colonel Fukushima, Governor of Formosa, and forty visitors, came from Formosa to pay loyalty festivities in the Japanese army, being warmly welcomed in Tokyo.

Jan. 13.—Lieutenant-General Yamaguchi, Military Attaché on Russian Affairs, was appointed to the General Staff office.

Vice-Admiral Baron Arichi, a policy commissioner, passed away.

Mr. Asada Hiroshi, visited Baron Hirai, a distinguished Christian

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and a leader in the women's movement, died at Osaka.

Jan. 16.—Princess Yasuko, recently married to Mr. Asano, and daughter of Prince and Princess Fushimi, died of influenza.

Jan. 18.—The Reimei-kai, a democratic organization composed of young men determined to modernize Japan, held a mass meeting in Tokyo.

The Mitsubishi Foreign Affairs Association delegated to solicit [illegible] a memorial symbolic of the Japanese promoting finance in Eastern Russia.

Dr. Hamaguchi, president of the Doshisha College, resigned.

Jan. 21.—Prince Yi, former Emperor of Korea, died in Seoul. Consequently the marriage of his son, Prince Yi, Jr. had to be postponed.

In the Imperial Diet the Minister of Foreign Affairs announced a policy of special friendship for China which attracted considerable attention, as well knowing of Japan's attitude at the Paris Peace Conference.

Jan. 22.—The sum of 100,000 yen was appropriated as expenses for the state funeral of Prince Yi, ex-king of Korea.

Jan. 25.—Miss Kono Ikuyo, the noted American aviatrix, arrived in Japan.

Miss Ayame Hibiya, who went through the war in Gallipoli and in Russia, arrived in Tokyo as assistant attaché to the British Embassy.

and a leader in the women's movement, died at Osaka.

Jan. 16.—Princes Yasuko, recently married to Mr. Asano, and daughter of Prince and Princess Fushimi, died of influenza.

Jan. 18.—The Reimeikai, a democratic organization composed of young men determined to modernize Japan, held a mass meeting in Tokyo.

The Minister of Foreign Affairs invited distinguished financiers to confer with him in the establishment of a financial syndicate for the purpose promoting finance in Eastern Russia.

Dr. Harada, president of the Doshisha University, resigned.

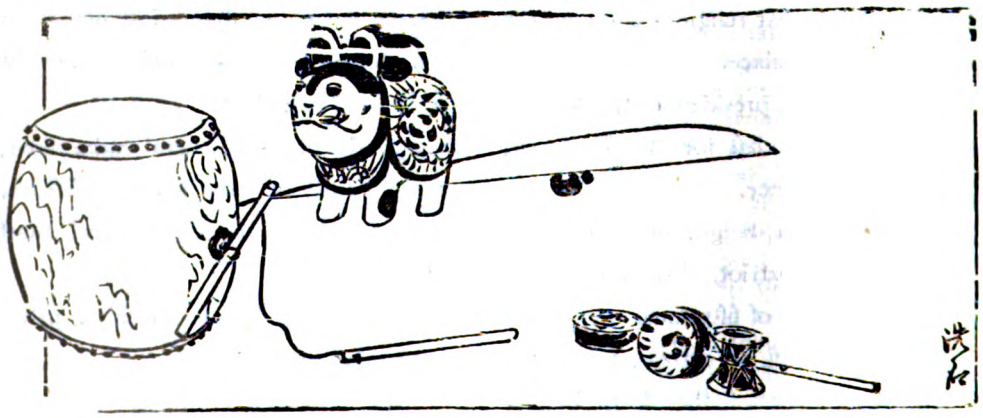
Jan. 21.—Prince Yi, former Emperor of Korea, died in Soeul. Consequently the marriage of his son, Prince Yi, Jr. had to be postponed.

In the Imperial Diet the Minister of Foreign Affairs announced a policy of special friendship for China which attracted considerable attention, as indicative of Japan's attitude at the European Peace Conference.

Jan. 22.—The sum of 100,000 *yen* was appropriated as expenses for the state funeral of Prince Yi, ex-king of Korea.

Jan. 23.—Miss. Ruth Law, the noted American aviatrix, arrived in Japan.

Major James Marsden, who went through the war in Gallopoli and in France, arrived in Tokyo as assistant Military Attaché at the British Embassy.



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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Education

Seeing the great need for further accommodation in schools if thousands of Japan's ambitious youths are to be afforded opportunity of the education they desire, His Majesty the Emperor has made the munificent donation of 10,000,000 *yen* from the privy purse for increase of higher schools in Japan. This, taken together with the Government proposal to expend as much as 44,000,000 *yen* on education during the next six years, will do much toward solving a problem that for many years has been a hindrance to national development. Four new higher schools are to be established this year and some 29 schools altogether in the next few years. The need for extention of educational accommodation may be seen when it is known that in one year the number of those applying for admission to higher schools was some 56,000, of whom no more than 14,000 could be admitted. Thus the number of candidates for matriculation goes on increasing year after year, thousands having to abandon the idea of obtaining a higher education at all. In the proposals to establish greater facilities for higher education it is noticeable that nothing is said about providing proper personnel. In Japan there is only too much tendency to regard adequate buildings as schools; so that when the building is provided the main work is done. The real school, of course, is not of brick or stone, but consists of teachers and students. Japan will have the buildings and the students but has she the teachers? At present efficient teachers are not sufficient for the schools in existence; and those terchers that exist, do not receive adequate salary to retain their services when commerce and trade are offering far better remuneration. Unless better training and better salaries are provided the increase in the number of schools will not greatly improve education in Japan, though it will give a greater number of young people smattering of knowledge and allow them to pass as educated persons when they are not.

Trade Totals

During the year 1918 Japan enjoyed the largest volume of foreign trade in her history. The total turnover for the twelve months was 3,630,838,393 *yen*, of which exports were valued at 1,962,700,258 *yen* and imports 1,668,138,135 *yen*. In exports the largest returns were from manufactures, amounting in value to 853,822,840 *yen*; next come semi-manufactured articles with a value of 757,263,077 *yen*, with 101,821,822 *yen* for raw materials and 210,761,987 *yen* for food and drink and 92,976,834 *yen* for marine products and grains. The largest volume of imports was in raw materials naturally, the value being 855,146,586 *yen* followed by semi-manufacured articles, valued at 457,642,614 *yen*, after which come sugar and a few others valued at 175,507,159 *yen*, with 169,359,266 *yen* for wholly manufactured articles and 128,654,338 *yen* for grains and vegetables. The total

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CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Meeting the great need for further accommodation in schools it thou-

sands of Japan's ambitious youths are to be afforded opportunity of the education they desire. His Majesty the Emperor has made the munificent donation of ¥10,000,000 from the privy purse for the use of higher schools in Japan. This, together with the Government proposal to expend as much as ¥40,000,000 now on education during the next six years, will do much toward solving a problem that for many years has been a bugbear to national development. Four new higher schools are to be established this year and some 25 schools altogether in the next few years. The need for extension of educational accommodation is very well seen when it is known that in one year the number of those applying for admission to higher schools was some 50,000, of whom no more than 14,000 could be admitted. Thus the number of candidates for matriculation goes on increasing year after year, thousands having to abandon the idea of obtaining a higher education at all. In the proposals to establish greater facilities for higher education it is notice-able that nothing is said about providing proper personnel. In Japan there is only too much tendency to regard adequate buildings as schools; so that when the building is provided the main work is done. The real school, however, is not of brick or stone, but consists of teachers and students. Japan will have the buildings and the students but has she the teachers? At present sufficient teachers are not sufficient for the schools in existence, and those in hand that exist, do not receive such public salary to retain their services when commerce and trade are offering far better remuneration. Unless better training and better salaries are provided the increase in the number of schools will not greatly improve education in Japan, though it will give a great number of young people smattering of knowledge and allow them to pass as educated persons when they are not.

Trade Totals

During the year 1918 Japan enjoyed the largest volume of foreign trade in her history. The total turnover for the twelve months was ¥3,630,838,893, of which exports were valued at ¥1,062,700,255 and imports ¥1,068,138,155. In exports the largest returns were from manufactures, amounting in value to ¥832,822,840; next came semi-manufactured articles with a value of ¥257,268,077, with ¥101,821,322 for raw materials and ¥70,810,036 for foodstuffs and drinks. The largest volume of imports was in raw materials naturally, the value being ¥552,146,856 followed by semi-manufactured articles, valued at ¥457,612,814, after which came stuffs and articles with ¥75,392,715, with ¥69,350,266 for wholly manufactured articles and ¥23,056,632 for foodstuffs and vegetables. The total

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of the nation's trade is 900,000,000 yen more than last year, and the excess of exports over imports 200,000,000 yen. The total trade for [illegible] reached 600,000,000 yen for [illegible] 23 yen, including [illegible] ports of 1[illegible] and imports of [illegible] leaving the [illegible] 400,000,000 yen in 1920.

Alliances

In a recent number of [illegible] Dr. Sakuyama [illegible] the University of [illegible] the European war was the result of alliances and the [illegible] between the nations with [illegible] suspicion is not possible. The Japan-China treaty would [illegible] closed stand with [illegible] not been in [illegible] Japan's [illegible] it had [illegible] Russia. Yet [illegible] amicable [illegible] of [illegible] was [illegible] Triple [illegible] was [illegible] account [illegible] Japan [illegible] work on the [illegible] and defensive [illegible] to have [illegible] the war [illegible] was the [illegible] diplomat [illegible] but the war [illegible] changed [illegible] to [illegible] of the [illegible]

Britain's Navy

British Navy that really [illegible] Curtis, says the [illegible] had [illegible] [illegible] [illegible]

of the nation's trade is 992,327,238 *yen* more than last year, and the excess of exports over imports 294,562,123 *yen*. The total trade for Formosa was valued at 66,720,531 *yen*; for Korea 58,020,223 *yen*, including foreign trade only. Exports of bullion amounted to 937,569 *yen* and imports of bullion 5,016,017 *yen*, thus leaving the excess of imports only 4,078,448 *yen*, whereas it was 238,488,627 *yen* in 1917.

Alliances

In a recent number of the *Taiyo*, the distinguished educationalist, Dr. Sawayanagi, formerly president of the University of Kyoto, contends that the European war was the result of alliances and that in future such contracts between the nations will be viewed with suspicion if not aversion. He says that Germany would not have entered on her colossal struggle with the Allies had she not been in alliance with Austria, and France would not have been involved in it had she not been in alliance with Russia. While Great Britain took up arms ostensibly in defence of the violation of Belgian neutrality it is clear that she was led into the war because of the Triple Entente; and as for Japan, she was brought into the war solely on account of the Anglo-Japanese Alliance. Dr. Sawayanagi thinks that after the work of the Peace Conference is done there will be no further room for offensive and defensive alliances, and consequently the Anglo-Japanese Alliance will cease to have any object in existing. Before the war the Anglo-Japanese Alliance was the pivot of Japan's foreign policy, but the war has removed the danger from Russia and the danger to India, and therefore the *raison d'être* of the compact has vanished.

Britain's Navy

The *Jiji Shimpo* agrees with many others in holding that it was the British Navy that really won the war. Certainly, says the paper, the navy of England was she most potent factor in contributing to the defeat of Germany. Had Great Britain held aloof from the struggle and effected no blockade of the North Sea Germany would be master of Europe today. Victory for the Teutons would have demoralized the thought of the world. The war was something more than a struggle for supremacy between Britain and Germany, as is shown by the victory of moral strength over material force. The *Jiji* wants to know how the worshippers of brute force who sympathized with German ambition in the war, are now going to prove the correctness of their militarist theories. With their industrial talent and energy the Germans might have been the most prosperious people in the world but false ambition has ruined them, and now who is going to hold up Germany as an example to be imitated? Where also are those that agreed with Germany in regarding Britain as in a state of decay? Does not the war show what splendid fighters the British are when threatened with dire emergency. Their burning patriotism and resourceful iniative are simply astounding. The *Jiji* hopes that no one in Japan will again have the face to prefer Teutons to Britons as examples of national greatness.

Peace Conference

Viscount Takaaki Kato, formerly Minister of Foreign Affairs, has written an article in the *Kokumin* contending that Japan has no anxiety was to the outcome of the Peace Conference, as all that she expected to get out of the war was settled with the Allies beforehand. As for Tsingtau, the whole district of Kiaochou is to be returned to China save a district to be maintained as a Japanese settlement. All questions pending between Japan and China were settled by conferences between these countries after the close of the Russo-Japanese war. As for Japan's position in the South Sea islands it has already been recognized by the great Powers and will not cause much trouble at the Peace Conference. Japan should, of course, succeed to German railway rights is Shantung and the German cable to the South Seas. Japan's principal question at the Peace Conference, therefore, is connected with the indemities she is to receive from Germany for the damage suffered on acconnt of the war, as in the loss of ships and the feeding of war prisoners.

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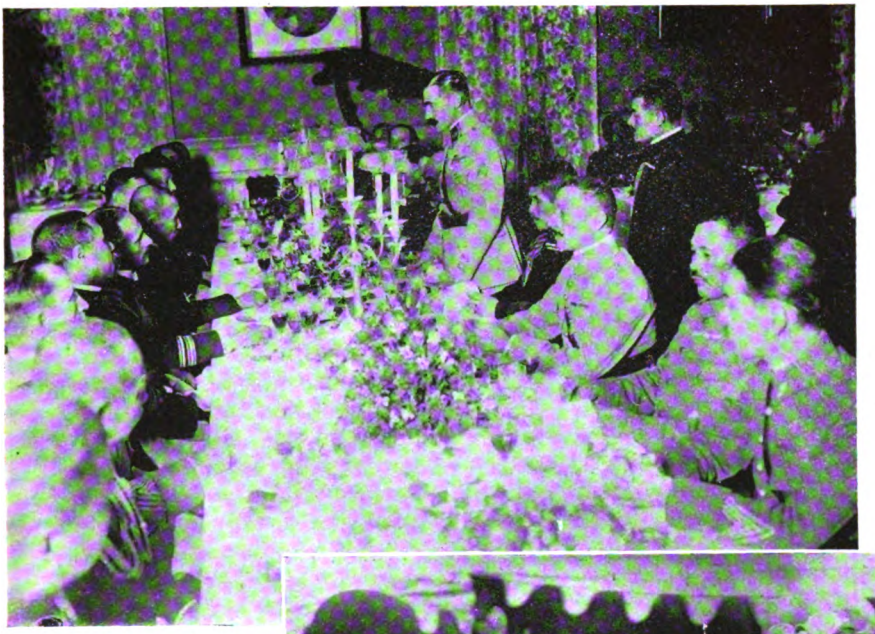

1. WELCOME TO FRENCH AVIATORS IN TOKYO
2. MISS RUTH LAW, NOTED AVIATRIX, ARRIVES IN JAPAN
3. DR. DEWEY, OF NEW YORK, ARRIVES IN JAPAN

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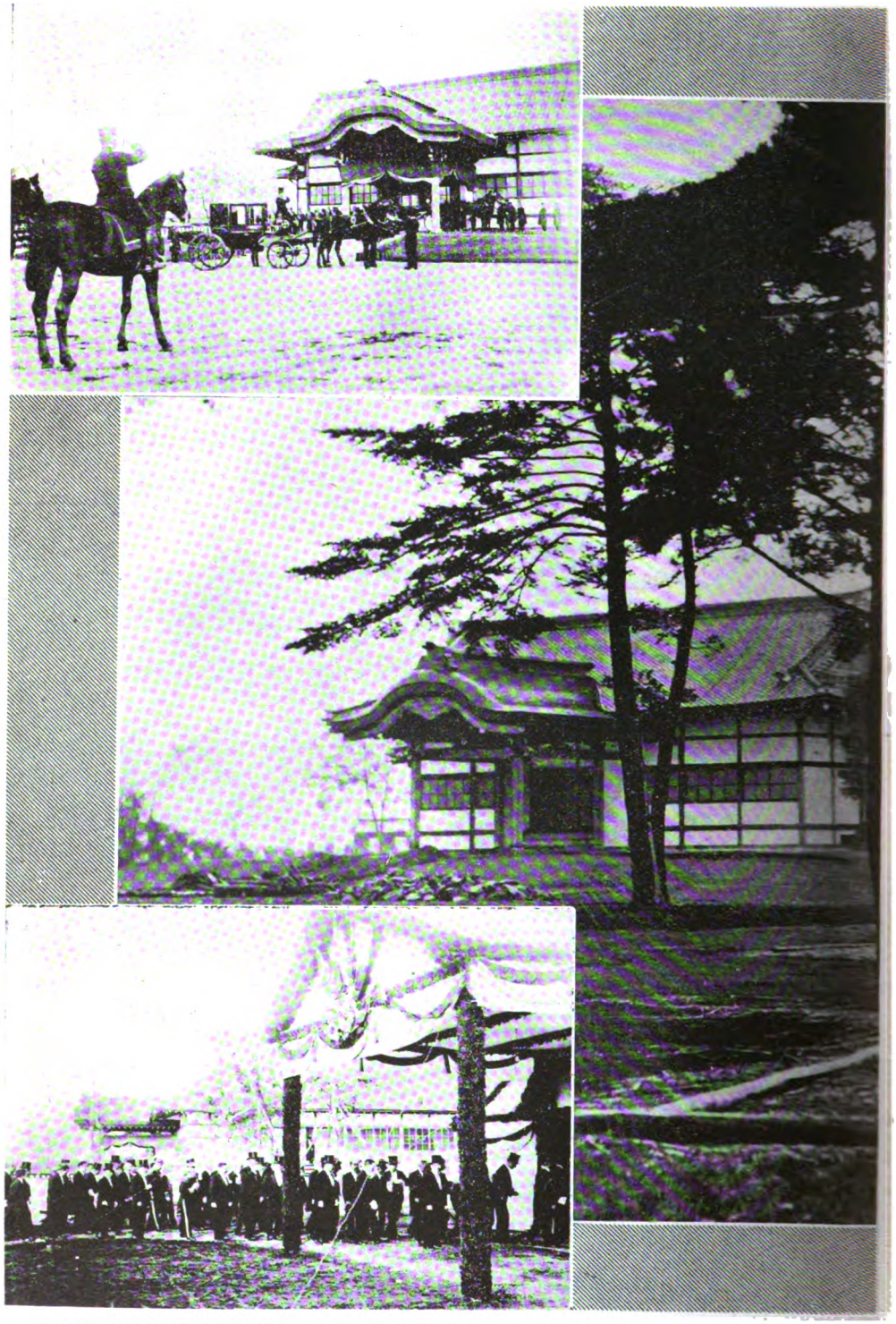

H. I. H. PRINCE KAN-IN REPRESENTED THE EMPEROR AT THE MEMORIAL CEREMONY

MEMBERS OF DIET ATTEND THE MEMORIAL BANQUET

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HALL

IMPERIAL CABINET AWAITING ARRIVAL OF PRINCE KAN-IN

PREMIER HARA SPEAKS AT THE BANQUET

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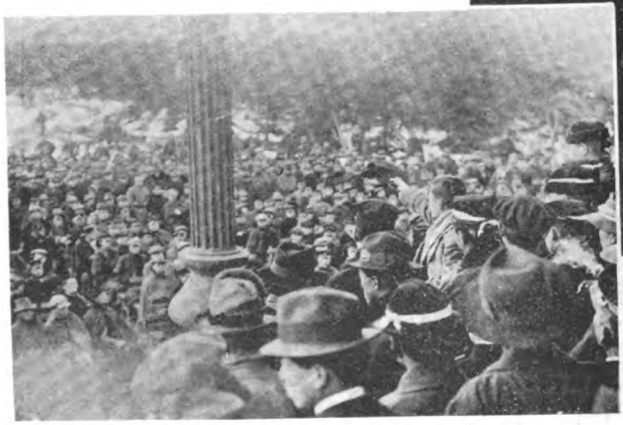
SARY OF THE IMPERIAL CONSTITUTION



1. HARIKUYO, OFFERINGS MADE BY GIRLS TO THE SPIRITS OF NEEDLES BROKEN DURING THEIR SEWING LESSONS AT TOITA SCHOOL
2. TOKYO DOLL MARKET 3. MRS. YANAGI, A NOTED VOCALIST IN TOKYO
4. UNIVERSITY STUDENTS IN TOKYO HOLD MASS MEETING AGITATING FOR UNIVERSAL SUFFRAGE

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